

[https://www.youtube.com/watch?v=zvvKpd\\_a0x4](https://www.youtube.com/watch?v=zvvKpd_a0x4)

## **7 False Predictions From Ellen G. White – SDA**

So-called:

For a complete refutation against all Ellen G White so-called 'errors' see -  
<http://www.pearltrees.com/awhn/ellen-g-white/id1593382>

Also - <http://www.pearltrees.com/awhn>

#1

**[Time Index: 3:21 – 4:03]** Jerusalem's Future

**Source citation, Early Writings (1882), page 75.2 (emphasis added)**

“Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. ... I saw that Satan had greatly deceived some in this thing ... I ALSO SAW THAT OLD JERUSALEM NEVER WOULD BE BUILT UP; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time.” - [Early Writings, page 75](#).

**Narrator then states [Time Index: 3:56 – 4:03]:**

“This prophecy did not come true. Since the nation of Israel's rebirth in 1948, “Old Jerusalem” has been greatly built up.”

**Firstly, here is the context of Early Writings, page 75:**

“... Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, [see **Appendix.**] and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from the present work of the Lord, under the message of the third angel; for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the cause of present truth to get themselves and others there. I saw that such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe

even in the first advent of Christ, much more to believe in His second advent. I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep [page 75-76] them from throwing their whole interest into the present work of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord. ..." - [Early Writings, page 75 - 76](#).

The contextual statement of "Old Jerusalem" of earth by sister White, is in contrast to the "New Jerusalem" (Isaiah 24:23; Zechariah 14:2,4,8,10-12,14,16-17,21; Revelation 3:12, 20:9, 21:2, 22:14) "above", being "free" and "the mother of us all" (Galatians 4:26). Some persons were getting the idea to move all operations to the old Jerusalem on earth and try to convert the Jews there to Christianity, and attempt to get them to understand the first advent of Jesus.

While some little fruit would come of it, as stated, it would take years to get that far, being rejected by most, let alone be able to convince them of the second advent of Jesus. It would be a distraction of means, time and talent, away from the vast fields of harvest in the America's where there were many Christians of various creeds, that would accept the message of the second advent soon to take place. It would be akin to Jesus saying in the NT, don't go in the way of the Gentiles, but go first to the lost sheep, etc. In this instance, it would be wise to reach out to those who know about Jesus first advent and who already accept it, iow, Christians, and share with them about the second advent, and later reach out to those who had no such knowledge, in increasing spheres, such as 'Judaea', 'Samaria', 'and utter most parts of the earth' relatively speaking in comparison to the previous words of Jesus. The 'spiritual jew' is the Christian, and so start at this, and work outward as the Holy Spirit leads.

**As one can see in the present edition of Early Writings there is a notation by the E. G. White Estate referring to the Appendix, page 300, which states:**

“ PAGE 75: DUTY TO GO TO OLD JERUSALEM.--MRS. WHITE REFERS TO ERRONEOUS VIEWS THEN HELD BY A VERY FEW. THE NEXT YEAR, IN THE REVIEW AND HERALD OF OCTOBER 7, 1851, JAMES WHITE WRITES OF "THE DISTRACTING, UNPROFITABLE VIEWS RELATIVE TO OLD JERUSALEM AND THE JEWS, ETC., THAT ARE AFLOAT AT THE PRESENT TIME," AND OF "THE STRANGE NOTIONS

THAT SOME HAVE RUN INTO, THAT THE SAINTS HAVE YET TO GO TO OLD JERUSALEM. ETC., ETC." (EW 300.5)" - [Early Writings \(Appendix\), page 300.5](#)

**Here is the quotation by James White in the Advent Review and Sabbath Herald, Volume 2, October 7, 1851, page 36, par. 3:**

"... We can only say that this was a deeply interesting meeting. Perfect union existed through the entire meeting. The Holy Spirit was gloriously poured out, and all were blest, strengthened, and cheered on their way **to the Golden City, the Heavenly Jerusalem. The distracting, unprofitable views relative to Old Jerusalem and the Jews, etc., that are afloat at the present time,** were not mentioned during the meeting. No one present, to our knowledge, has anything to do with **them. The Jerusalem "above" and "free," is that which interests us.** On that we dwell with pleasure, unity of sentiments, and profit. "Blessed," says the True Witness, Jesus, "are they that do his [the Father's ten] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." [Revelation 22:14.](#)

We wish here to state that **we as a people have no confidence in the strange notions, that some have run into, that the saints have yet to go to Old Jerusalem, etc., etc.** Brethren beware of such **heresies.**

We have this moment received a letter from Bro. M. L. Bauder of Cleveland, Ohio, stating that **some there held views relative to what is termed "spiritual union."** We did suppose that all people of common sense, who profess any regard for bible religion, **would condemn at once all such "damnable heresies," as Peter would call them, after seeing the awful effects of spiritualizing notions.**

We hesitate not to say that **these foolish notions relative to being in the Eden state, etc., are all of the Devil.** This we have believed and taught from the time **such views** arose. It is a source of grief to us that any should embrace the Sabbath before they get rid of **such notions.** We are sure that we speak the minds of the brethren everywhere, when we say that we are sorry that any holding any **such notions,** ever embraced the present truth, without first dropping them forever. May God deliver us from such people, unless they immediately renounce **such heresies.** ...'" - [The Advent Review and Sabbath Herald, Volume 2, October 7, 1851, page 36, par. 3](#)

So, as can be seen, those that were going to “Old Jerusalem” were carrying “heresies”, termed “spiritual union”, and that it was of necessity, in these persons theology, that Christian's first had to go to “Old Jerusalem” before Jesus would come in the second advent. There is no such teaching in scripture. In fact this erroneous view (of going to “Old Jerusalem” and building it up, including the so-called 'third temple' and its services), is still around today, and held by many, which are among the so-called dispensationalists, futurists, such as John Hagee, etal., which is all [Jesuit theology](#).

**Further notation on this “spiritual union” is again mentioned in the Advent Review and Sabbath Herald, Volume 2, October 21, 1851, page 47, par. 28:**

“... Bro. S. W. Rhodes writes from Shongo (N. Y.), Oct. 7th, 1851: “I wish to say that **a woman, by the name of Chapman** has passed through this region where Brn. Andrews and Edson labored, and has raised an excitement, and drawn some after her; reporting that Bro. G. W. Holt has been a **spiritualizer, and in the spiritual wife doctrine**. In this way she has prejudiced the minds of all over whom she has any influence.”

[Note on the above by Bro. S. T. Belden.]

In relation to the report referred to by Bro. Rhodes, I wish to say that I know it to be false. I have been personally acquainted with Bro. Holt since the summer of 1844. He lived in a house owned by my father, in Rocky Hill, Conn., a few rods only from us, from 1844 to 1848, and I have been acquainted with his faith and labor from that time to the present.

He has never favored, in the least degree, what is **usually termed spiritualism, in any of its forms**. And when Heath, Starkweather and Butler, noted **spiritualizers**, came into our meetings in 1845, and presented **their views**, Bro. Holt as a faithful servant of God, strongly opposed them and rebuked them in the name of the Lord. He has ever been a faithful witness against the **“damnable heresy” of what is called “spiritual union.”** And those who circulate such reports against him, and thus slander a servant of Jesus Christ in order to bring into disrepute the bible doctrine he teaches, will have to meet it in the Judgment. A sense of duty to those who may be injured by such false reports has alone prompted me to make this statement. It is painful to refer to such **contemptible babblings**. S. T. BELDEN. Saratoga Springs, Oct., 1851. ..” - [The](#)

[Advent Review and Sabbath Herald, Volume 2, October 21, 1851, page 47, par. 28](#)

**These heretical persons are also mentioned again in the Advent Review and Sabbath Herald, Volume 3, September 16, 1852, page 77, par. 7:**

“... THIS Meeting was one of interest and trial. Two professed the Sabbath, and some others were re-aroused to examine the subject. Spiritualism, and kindred objections to Bible light, connected with our experience since 1844, seemed the prevailing sentiment among a remnant of the large number of professed Advent believers who once stood firmly under the labors of our deceased Brother Charles Fitch.

The little church here, that are now rallying under the standard of the third angel’s message, have been connected **with some** that desired to keep the Sabbath, while at the same time they were **advocating, “spiritual union,”** street-preaching and the like, and in consequence of such **unscriptural teachings**, mobs and unnecessary prejudice has been created against this last message of mercy.

After a due course of labor with **some of these**, in conformity with the scriptural rule, we decided to withdraw all fellowship from them, until they repent, and forsake **all such wrong views and teachings**, “and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure,” etc. The few that are struggling for freedom are now no longer burdened with these stumbling blocks. I pray the Lord to make them free indeed.

A professed Advent teacher by the name of Y. Higgins, from Indiana, finding our meeting somewhat in his way called upon us, in company with one of the professed lecturers of C. and because I would not concede to **their proposed union meeting**, awarding to him the privilege of controverting and objecting to what he thought fit, he said that he should not come to the meeting.

We replied in substance that we shut none out of our meetings, but invited all who had ears to hear and hearts to feel. But at the same time we considered it our duty to avoid all unnecessary controversy with **unreasonable men**. To those that were seeking for truth we were bound to listen. We neither invited nor refused him a place in the meeting; but **we objected to his proposed union**, especially if

he intended to pursue such a course of conduct towards us, and the truth which we presented, as he had already done a few weeks previous, at the house of Bro. J. Catlin, Kingsborough, Indiana.

We will here state **one of his arguments to prove that the commandments of God are abolished. He said that God delegated twelve men under the gospel dispensation to revise his law.** We stated that it would then look something like this, viz: God was so ignorant when he gave his law of the ten commandments, in the days of Moses, that it became necessary for him to delegate twelve men under the gospel dispensation to revise it for him. **This view of his he argued was clear, and some other points, also, which were utterly untenable.**

JOSEPH BATES.

*Cincinnati, O., Sept. 2nd, 1852. ...* - [The Advent Review and Sabbath Herald, Volume 3, September 16, 1852, page 77, par. 7](#)

So, these 'spiritualizers' were even attempting to change/remove, etc God's law by saying that the 4<sup>th</sup> commandment no longer mattered or was abolished. Very dangerous doctrine, see Isaiah 42:21; John 14:15; Exodus 20:6; Romans 3:31, 7:7; 1 John 3:4, etc.

As for the matter of 'Old Jerusalem' being 'built up again' as some heretically taught in the 1800's, and still teach to this very day (Jesuit Futurism), it comes from a misuse of Daniel 9:25 and the "... the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince ...".

Those events therein described (Daniel 9:25) have already taken place way back beginning in 457 BC (the beginning of the 70 weeks and 2,300 day/years prophecy) in the 7<sup>th</sup> Year of Artaxerxes I Longimanus/Machrocheir, see Ezra 6:14 ("... they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia", and Ezra 7:1-28.). Some are taking a first Advent passage and applying it to the second Advent. This is the reverse of what the Jews were doing in Jesus day, for they were then, applying the second advent passages to the first advent. All the devil did after the first advent was swap the ideas.

John the Baptist and Jesus are clear about Old Jerusalem, even the Jews as a nation:



## **John the Baptist said:**

Matthew 3:10 And now also **the axe is laid unto the root of the trees:** therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

Luke 3:9 And now also **the axe is laid unto the root of the trees:** every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

**Jesus said, in regards 'Old Jerusalem', which includes its Temple services, priestly system, etc, being typified by the 'fig tree' (Judges 9:10-11; Hosea 9:10; Joel 1:7; Luke 13:6-7) that it would never be built up again, and never bear fruit (as a nation) again (though individuals could be saved and bear fruit):**

Mat\_23:38 Behold, **your house is left unto you desolate.**

Luk\_13:35 Behold, **your house is left unto you desolate:** and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

Matthew 21:18 Now in the morning as he returned into the city, he hungered.

Matthew 21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, **Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.**

Matthew 21:20 And when the disciples saw *it*, they marvelled, saying, How soon is **the fig tree withered away!**

Mark 11:14 And Jesus answered and said unto it, **No man eat fruit of thee hereafter for ever.** And his disciples heard *it*.

Mark 11:20 And in the morning, as they passed by, they saw **the fig tree dried up from the roots.**

Mark 11:21 And Peter calling to remembrance saith unto him, Master, behold,

**the fig tree which thou cursedst is withered away.**

Mark 11:22 And Jesus answering saith unto them, **Have faith in God.**

Mark 11:23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mark 11:24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

Mark 11:25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

Mark 11:26 **But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.**

The cup of iniquity for the Jews as a nation, was almost up to the brim (Matthew 23:32) then, having only a few years left, and at the stoning of Stephen in Acts 7, thus ended the 70 weeks of Daniel 9 (Daniel 9:24-27), and Jesus was seen “standing” (Acts 7:55-56; just as in Daniel 12:1; Luke 13:25, etc), which meant that the 490 years (70 x 7; Matthew 18:22) were up for them as a nation.

**In fact, the High Priest, tore the robes he wore, violating the commandment of God, and thus ending his High Priesthood:**

Matthew 26:65 Then **the high priest rent his clothes**, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

Leviticus 21:10 And *he that is* **the high priest among his brethren**, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, **nor rend his clothes**;

**The High Priesthood, now belongs, forever, to Christ Jesus:**

Hebrews 8:1 Now of the things which we have spoken *this is* the sum: **We have such an high priest, who is set on the right hand of the throne of the Majesty**



in the heavens;

Hebrews 8:2 **A minister of** the sanctuary, and of **the true tabernacle, which the Lord pitched, and not man.**

**The earthly (pattern) ark of the covenant is still gone, hidden in the days of Jeremiah:**

Jeremiah 3:16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, **they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more.**

This is what sister White is referring to in saying, “... **I also saw that Old Jerusalem never would be built up ...**”, for it was connected with “**the age to come**” (the false doctrine of the 1000 years reign of peace on earth, Jesus ruling from old Jerusalem; see **Letter 8, November 12, 1851, par. 13**). She is not referring to common buildings being erected in 'Old Jerusalem' in whatever quarter of that “**bloody city**” on earth. She is referring to an entire system of things. There still is no earthly Temple situated on the mountain there. There still is no priestly system there. There still is no ark of the covenant there.

Notice these additional statements on the same subject by sister White:

“... Then I was pointed to **some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes.** Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; **for if we are to go to Jerusalem, then our minds will naturally be there,** and our means will be withheld from other uses, **to get the saints to Jerusalem.** I saw that the reason why they were left to go into **this great error, is because they have not confessed and forsaken their errors,** that they have been in for a number of years past.

E. G. White ...” - [The Present Truth, November 1, 1850, par. 14](#)

“... I got up and told them what God had shown me about some trying to get a substitute after the time passed, some would get Jesus upon the great white cloud, **others would be looking to old Jerusalem, or as they called it, the age-to-come.** I asked Brother Walker where he would be or what would be his state

if Jesus had now left the Most Holy and His work for the saints was all done and he in the state he then was? I talked plainly. The Lord helped me. I showed them how the messengers that had been toiling in the scattering time had labored to get the truth before them, how much they had suffered, and now when God's cause was prospering, they embrace the third angel's message and enter into the labors of the chosen messengers of God and lift up their heel against them. But I am making my story too long. ..." - [Letter 8, November 12, 1851, par. 13](#)

"... Give to Jesus your devotion where He is in the heavenly sanctuary, seek for the Holy Spirit as His representative wherever his people bow to worship Him. It becomes us to know more of Jesus, by an experimental knowledge, as a personal Saviour. **We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but to the New Jerusalem where he now is.** Let us be gathering from the tree of life, that God has planted, leaves that shall be for the healing of the nations, and fruit, precious, lifegiving fruit as food to the soul. ..." - [Letter 44, August 3, 1894, par. 26](#)

"... Brother Haskell, you need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in His name abides with you. Christ said of His followers, "Ye are the light of the world." [[Matthew 5:14.](#)] It is your part to let the light shine forth in clear steady rays. Let your good works represent Christ. **How many there are who feel that it would be a great thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death. But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ.** ..." - [Letter 26, October 11, 1895, par. 10](#)

"... **There are among our workers some who feel that a great object would be gained if their feet could tread the soil of old Jerusalem. But God's cause and work will never be advanced by His workers wandering about to find where Jesus traveled and wrought His miracles.** Would you trace the footsteps of Christ? Behold Him in that hovel, ministering to the poor. See Him at that sickbed, comforting the suffering ones and speaking hope and courage to the desponding soul. If God's workers would walk in the footsteps of Jesus, they will do as He did. "He that will come after me," He said, "let him deny himself, and take up his cross, and follow me." [[Mark 8:34.](#)]

**The city of Jerusalem is no longer a sacred place. The curse of God is upon**

**it because of the rejection of Christ, the crucifixion of the only begotten Son of God. The darkest blot of guilt is upon Jerusalem, and never again will it be a sacred place until it has been cleansed by the purifying fires of heaven.**

When this sin-cursed earth is purified from every stain of sin, Christ will again stand upon the Mount of Olives; and as His feet shall rest upon it, it will part asunder and become a great plain, prepared for the city of God. ...” - [Letter 100, October 11, 1895, par. 20](#)

“... Men and women may study the will of God with profit. Let young men and young women, while the dew of youth is upon them, begin to study the word of God, which expresses his will. The steps of Christ are certainly marked out in the word. Go where they can be found today. Do not seek to go back to the land where Christ's feet trod ages ago. Christ says: “He that followeth me shall not walk in darkness, but shall have the light of life.” We can know far more of Christ by following him step by step in the work of redemption, seeking the lost and the perishing, **than by journeying to old Jerusalem**. Christ has taken his people into his church. He has swept away every ceremony of the ancient type. **He has given no liberty to restore these rites, or to substitute anything that will recall the old literal sacrifices**. The Lord requires of his people spiritual sacrifices alone. Everything pertaining to his worship is placed under the superintendence of his Holy Spirit. Jesus said that the Father would send the Holy Spirit in his name to teach his disciples all things, and to bring all things unto their remembrance that he had said unto them. **The curse rests upon Jerusalem. The Lord has obliterated those things which men would worship in and about Jerusalem, yet many hold in reverence literal objects in Palestine, while they neglect to behold Jesus as their advocate in the heaven of heavens.**

Where is Christ? We would see Jesus, **not the places where he used to make his abode**. Christ is the bread of life, and we must feed upon his word, and be a doer of his commands. What is Christ to me? How am I related to Christ? He is in the heavens above, and as our high priest, is offering up the incense of his own merit. His holiness mingles with our prayers of repentance and faith. Through conversion we are brought into close relationship with God, and the Father loves those for whom Christ has died as he loves his own Son. Through the almighty ransom he has made, we become sons and daughters of God. We should earnestly inquire, **not in regard to old Jerusalem and concerning the fables that are repeated for truth**, but we should turn our eyes to the loving

Saviour, who ever liveth to make intercession for us. We should prostrate the soul before the incarnate God. **We are not to trust in fables, and worship places that God has cursed, and foster idolatry in so doing.** Jesus said to the Samaritan woman: “Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth.” **Many visit Jerusalem, and go away cherishing ideas which they suppose represent the truth, while in fact they have only come in contact with fables. They publish these falsehoods as truth. ...** - [The Advent Review and Sabbath Herald, February 25, 1896, par. 8](#)

“... You need never feel that you are alone. Angels are your companions. The Comforter that Jesus Christ promised to send in his name, abides with you. Christ said of his followers, “Ye are the light of the world.” It is your part to let the light shine forth in clear, steady rays. Let your good works represent Christ. How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death! **But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven. The darkest blot of guilt rests upon the city that refused the light of Christ.** Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” **When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,—the land that is now called the Holy Land will indeed become holy. But God's cause and work will not be advanced by making pilgrimages to Jerusalem. The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son. But God will cleanse away the vile blot.** The prophet says, “I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great

voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. And he that sitteth on the throne said, Behold, I make all things new.” [Revelation 21:1-5](#), R. V. ...” - [The Advent Review and Sabbath Herald, June 9, 1896, par. 4](#)

“... Give to Jesus your devotion where He is in the heavenly sanctuary, seek for the Holy Spirit as His representative wherever His people bow to worship Him. It becomes us to know more of Jesus by an experimental knowledge, as a personal Saviour. We should be gathering up every ray of divine light, **not looking to old Jerusalem where Christ was once, but to the New Jerusalem where He is now.** Let us be gathering from the tree of life that God has planted, leaves that shall be for the healing of the nations, and fruit, precious, life-giving fruit as food to the soul. ...” - [Manuscript 52, 1896, par. 29](#)

Thus, as it is written:

Proverbs 18:13 He that answereth a matter before he heareth *it*, *it is* folly and shame unto him.

Proverbs 18:17 *He that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

If only the narrator and those who repeat the errors of the narrator, by plagiarizing one another in the accusatory thoughts of satan, would take the time to actually follow the commandment of God in scripture, to actually read what is written and compare all the places where the same subject is discussed to get the fullness of what is stated and not jump to excuses:

1 Thessalonians 5:19 Quench not the Spirit.

1 Thessalonians 5:20 Despise not prophesyings.

1 Thessalonians 5:21 Prove all things; hold fast that which is good.

Isaiah 28:10 For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little:

1 Corinthians 2:13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; **comparing spiritual things with spiritual**.

What do they do instead? The same thing the pharisees did, sought a way to destroy the messenger sent unto them in the greatest love.

#1 is thoroughly debunked.

#2

[**Time Index: 4:04 – 4:46**] England will attack the United States

**Source citation, Testimonies for the Church, Volume 1, page 259 (bracketed supplied)**

**The narrator states [Time Index: 4:10 – 4:22]:**

“In 1862 she predicted that “when England does declare war [**against the North, during the civil war**], all nations will have an interest of their own to serve, and there will be general war, general confusion.”

**The narrator states [Time Index: 4:23 – 4:33]:**

“The result will be that “this nation [**the United States**] will ... be humbled into the dust.”” - [Testimonies for the Church, Volume 1, page 259](#)

**The narrator then states [Time Index: 4:34 – 4:46]:**

**(On screen)** “American history clearly shows that England did not “declare war” against the United States during the civil war, and the United States was not “humbled into the dust”. **(Narration continues off screen,)** “So she made another false prediction.”



First of all, the quotation is abused because it does not properly use ellipses, taking the statement out of context, and neither does it capitalize the sentence which begins with **“When”**, but makes it lowercase “when”. The sentence actually reads in the original, **“... When England does declare war, ...”**, not “when England does declare war ...”.

Secondly, the phrase, **“When England does declare war ...”** is not a statement in context of definitive future prophetic prediction by sister White, but one of consequences and surety (as such a mighty domino falling would cause many others in its wake to follow) in a possible (but not realized) scenario, for she said, **“if”** (at least twice, **“She [England] fears, if she should commence war abroad ...”**, and also just before the citation (**“When England does declare war ...”**) wrested from its context, **“... if England thinks it will pay ...”**, and before that, **“... England is studying whether it is best to take advantage ...”** and **“... She [England] is weighing the matter, and trying to sound other nations. ...”**) England decided to do so, then if the **“if”** were come to realization, then the consequences would take place. It would be matters of fact, based upon the **“if”** if realized, that **“When England does declare war ...”**, then the rest would inevitably follow.

Thirdly, the quotation as abused by the narrator is in a disordered condition, and not at all, in the order given in the original. The phrase, **“This nation will yet be humbled into the dust”**, comes well before the, **“When England does declare war ...”** statement. Such practice is not Christian, but deceptive, or ignorance if the narrator simply copied the gross error from another without double checking the original source material.

Context:

“... Said the angel: “Hear, O heavens, the cry of the oppressed, and reward the oppressors double according to their deeds.” **This nation will yet be humbled into the dust. England is studying whether it is best to take advantage of the present weak condition of our nation, and venture to make war upon her. She is weighing the matter, and trying to sound other nations.** She fears, **if** she should commence war abroad, that she would be weak at home, and that other nations would take advantage of her weakness. Other nations are making quiet yet active preparations for war, and are **hoping** that England will make war with our nation, for **then** they would improve the opportunity to be revenged on



her for the advantage she has taken of them in the past and the injustice done them. A portion of the queen's subjects are waiting a favorable opportunity to break their yoke; but **if** England thinks it will pay, **she will not hesitate a moment to improve her opportunities to exercise her power and humble our nation.** **When England does declare war**, all nations will have an interest of their own to serve, and there will be general war, general confusion. England is acquainted with the diversity of feeling among those who are seeking to quell the rebellion. She well knows the perplexed condition of our Government; she has looked with astonishment at the prosecution of this war—the slow, inefficient moves, the inactivity of our armies, and the ruinous expenses of our nation. The weakness of our Government is fully open before other nations, and they now conclude that it is because it was not a monarchical government, and they admire their own government, and look down, some with pity, others 1T 259.1 ..." - [Testimonies for the Church, Volume 1, Page 259](#)

The “**When**” [of England] was to be based upon the several “**ifs**” or conditions, such as the studying, weighing, sound[ing] of England in whether it was willing to pay such a price of commencing war abroad, during the time of the Civil War of the united States.

She [England] already remembered the war of independence, and the french and indian wars, among others. She [England] therefore did not desire to pay.

England feared that if her navies/armies left the area to try to obtain a distant possible prize [united States], she might end up paying a higher cost by losing her mainland and territories she was sure of. It was a high gamble for England, and they decided not to throw the dice, as it were, though they were playing and sounding out others close at home in case her favours were to increase of success.

When [based on the if] England does declare war, it definitely would have involved the whole old world into it. Yet, even so, the united States was indeed humbled into the dust. The Civil War was the most bloody, most costly.

**Notice again what sister White said in the previous context on the same subject, just before the citation under consideration:**

**“... I was shown that **if** the object of this war had been to exterminate slavery, **then, if** desired, England would have helped the North. **But** England fully understands the existing feelings in the Government, and that the war**

**is not to do away slavery, but merely to preserve the Union**; and **it is not for her interest to have it preserved**. Our Government has been very proud and independent. The people of this nation have exalted themselves to heaven, and have looked down upon monarchical governments, and triumphed in their boasted liberty, while the institution of slavery, that was a thousand times worse than the tyranny exercised by [page 258- 259] monarchial governments, was suffered to exist and was cherished. In this land of light a system is cherished which allows one portion of the human family to enslave another portion, degrading millions of human beings to the level of the brute creation. The equal of this sin is not to be found in heathen lands. ...” - [Testimonies for the Church, Volume 1, pages 258-259](#)

Even so, England eventually did declare war (a few years later, AD 1914), in what became known as World War I & later still, World War II (AD 1939). The results of Her doing so, were exactly as described, “... all nations will have an interest of their own to serve, and there will be general war, general confusion ...”

Sister White was spot on.

#2 is debunked. It also goes to show to what lengths of deception or ignorance some will go to so that sister White is falsely painted as a false prophet. They did the same to Jesus, the Prophet, and so many others. This is nothing new under the sun.

#3

**[Time Index: 4:47 – 5:45]** The Civil War is a sign that Jesus is about to Return

**Source citation, Testimonies for the Church, Volume 1, page 260 (emphasis added)**

“I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress, and saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight, and the groans and prayers of the dying ... God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted, and in view of these things everyone who professes the truth should be a living preacher ...

All heaven is astir. The scenes of earth's history are FAST CLOSING. We are amid the perils of THE LAST DAYS.” - [Testimonies for the Church, Volume 1, page 260](#) (emphasis added)

**Narrator then states [Time Index: 5:38 – 5:45]:**

**(Off screen narration)** “Well, (ha ha) ...” **(On screen narration)** “The Civil war ended in 1865 and Jesus has yet to return. Another failed prediction.”

This accusation is simply one of vain imagination of the narrator, and misunderstanding of what is plainly recorded for anyone to read, for sister White, **nowhere** says in the context that Jesus would come during or at the end of the Civil War.

She simply said, that the Civil War and events thereof, is **one** of the “... **signs** [plurality] **of Christ's coming ...**”, and she even stated that, “... **Greater perils** [than the Civil War] **are before** [meaning ahead of, or future to] **us ...**”

**Here is the whole context of Testimonies for the Church, Volume 1, pages 260-261, [please read it yourself]:**

“... I saw greater distress in the land than we have yet witnessed. I heard groans and cries of distress, and saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight, and the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. Even now many families are suffering want, but this will increase. The faces of many looked haggard, pale, and pinched with hunger.

I was shown that the people of God should be closely united in the bonds of Christian fellowship and love. God alone can be our shield and strength in this time of our national calamities. The people of God should awake. Their opportunities to spread the truth should be improved, for they will not last long. I was shown distress and perplexity and famine in the land. Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting.

God's people must take warning and **discern the signs of the times. The signs**

**of Christ's coming are too plain to be doubted**, and in view of these things everyone who professes the truth should be a living preacher. God calls upon all, both preachers and people, to awake. All heaven is astir. **The scenes of earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us**, and yet we are not awake. This lack of activity and earnestness [page 260-261] in the cause of God is dreadful. This death stupor is from Satan. He controls the minds of unconsecrated Sabbathkeepers, and leads them to be jealous of one another, faultfinding, and censorious. It is his special work to divide hearts that the influence, strength, and labor of God's servants may be kept among unconsecrated Sabbathkeepers and their precious time be occupied in settling little differences when it should be spent in proclaiming the truth to unbelievers.

I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act, they must take hold of the work themselves and earnestly cry to God for a true knowledge of themselves. The **scenes** which are passing before us are of sufficient magnitude to cause us to arouse and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe.

I was shown how important it is that the ministers who engage in the solemn, responsible work of proclaiming the third angel's message be right. The Lord is not straitened for means or instruments with which to do His own work. He can speak at any time, by whom He will, and His word is powerful and will accomplish the thing whereunto it is sent. But if the truth has not sanctified, made pure and clean, the hands and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself, according to the decisions of his own unsanctified judgment, his counsel is not then of God, but of himself. As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him. ...” - [Testimonies for the Church, Volume 1, pages 260-261](#)

**Of course wars (such as the Civil War of the united States, AD 1861-1865) and rumours of wars are “signs” of “the last days”, for Jesus said so:**

Matthew 24:6 **And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.**

Matthew 24:7 For **nation shall rise against nation, and kingdom against kingdom**: and there shall be famines, and pestilences, and earthquakes, in divers places.

Matthew 24:8 All these *are* the beginning of sorrows.

Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and **then shall the end come**.

Mark 13:7 And **when ye shall hear of wars and rumours of wars**, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

Mark 13:8 For **nation shall rise against nation, and kingdom against kingdom**: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.

Mark 13:9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

Mark 13:10 And the gospel must first be published among all nations.

What's worse, is that the narrator just condemned, by the same il-logic, the writers of the New Testament:

Acts 2:17 And it shall come to pass **in the last days**, saith God, **I will pour out of my Spirit upon all flesh**: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

What is the context of Acts 2:17?

Acts 2:15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

Acts 2:16 But **this is that which was spoken by the prophet Joel**;

Therefore, Peter was saying, that even in their own day, it was “the last days”. Peter understood, according to 2 Peter 3:8, that a day with the Lord is as a

thousand years, and there were two working “days” of the Gospel left from that time, before it was finished in its work (Revelation 10:7), since it had already been 4,000 years, or 4 days with the LORD, from Adam's time to Christ Jesus. For more on this, see

[1] [The 7,000 Year plan of the Everlasting Gospel \(Powerpoint\)](#)

[2] [The 7,000 Year plan of the Everlasting Gospel notations and historical quotations \(PDF\)](#)

and if a person doesn't believe that the Earth is getting close to such an age, see:

[3] [Age of the Earth is about 6,244 years old from Adam's beginning \(PDF\)](#)

Furthermore, others also said:

2 Timothy 3:1 This know also, that in **the last days** perilous times shall come.

Hebrews 1:2 Hath in **these last days** spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

James 5:3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for **the last days**.

2 Peter 3:3 Knowing this first, that there shall come in **the last days** scoffers, walking after their own lusts,

So, condemning sister White for such usage of the phrase “the last days”, also condemns those before her, all sanctioned by God's Holy Spirit, by Whom they were all inspired (2 Timothy 3:16-17; 2 Peter 1:21).

Notice that sister White said, “**scenes**” (plural), and “**amid**” (in the middle of) “**the perils**” (plural) of “**the last days**”. She did not anywhere say that during or at the end of the Civil War Jesus would come. She was clear that the the time of the Civil War of the united States was “**amid**” those “**perils**” and “**scenes**”.

She even goes on to say just after, “**Greater perils** (plural) **are just before** (meaning ahead of, or yet future to) **us ...**”, which means there was more to come, and differentiates those “**perils**” to come, from “**... The scenes which are**

**passing (present tense) before us ...”**

Here is [the Timeline & Event Chart from Eternity Past to Eternity Future \(JPG\)](#)

These Seventh-day Adventists, including sister White, already knew of the great earthquake of Lisbon, in November 1, 1755 (Revelation 6:12), and also of the signs in the Heavens, such as the Great Dark day of May 19, 1780 (Matthew 24:29; Mark 13:24; Luke 21:25; Acts 2:20; Revelation 6:12), and the Great Leonid Meteor shower of November 13, 1833 (Matthew 24:29; Mark 13:25; Luke 21:25; Revelation 6:12), and so were looking forward to the other events, such as the distress of nations (Luke 21:25), fear on every side (Isaiah 13:7-8; Luke 21:26), the other events, the 7 last plagues (Job 14:13; Revelation 11:18, 14:19, 15:1, 16:2-17), the powers of the Heavens themselves shaken (Joel 3:16; Mark 13:25; Luke 21:26; Hebrews 12:26), the greatest earthquake ever (Isaiah 2:19, 13:13; Ezekiel 38:20; Nahum 1:5; Revelation 16:18), the sign of the son of man coming in the clouds/angels (1 Kings 18:44; Matthew 24:30), and the first heavens being torn apart (Revelation 6:14) and the mountains and islands no more being found (Revelation 6:14, 16:20), etc unto Jesus just above the earth itself.

Sister White, did not anywhere teach that Jesus would come before those events described. She even, later, put those events in their order in the Great Controversy for all to read in pages 613-644. Those events were some of the “**scenes**” and “**perils**” (plural) that were yet “**Greater**” still “**before**” (future to) them. She knew that “that day shall not come” (2 Thessalonians 2:3) before all the events took place in their proper order.

She wrote of these things in a more comprehensive way as early as AD 1858 beginning in **Spiritual Gifts (1858), Volume 1, Chapter XXII (22), “William Miller”, pages 128.1 – 132.2** and events onward which would become known as the book The Great Controversy and chapters therein.

She even said some years later, as she always had before then (even since 1844, understanding the three Angels message of Revelation 14:6-12, that the Everlasting Gospel first had to go to all the world as a “witness” (living demonstration in the lives of the saints)):

**“... We are to work the works of Christ, to learn the lesson he presented to his disciples, and reflect his character to the world.** Isaiah says, “Thy



righteousness shall go before thee; the glory of the Lord shall be thy rearward.” This is the righteousness of Christ which goes before us, and the glory of the Lord is to be our rearward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. Were everyone of you living missionaries, **the gospel would be speedily proclaimed in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory.** ...” - [The Advent Review and Sabbath Herald, November 1, 1892, par. 7](#)

#3 is debunked, and it was as easy as simply reading in context.

#4

**[Time Index: 5:46 – 6:50]** Jesus was to return “In a few Months”

**Source citation, Early Writings, page 64,67 (emphasis added)**

“In a view given June 27, 1850, my accompanying angel said, “TIME IS ALMOST FINISHED. ... Said the angel, “Get ready, get ready, get ready. ...” I saw that there was a great work to do for them and but LITTLE TIME in which to do it. ... Then I saw that THE SEVEN LAST PLAGUES WERE SOON TO BE Poured OUT upon those who have no shelter ...” - [Early Writings, page 64](#) (emphasis added)

“But NOW TIME IS ALMOST FINISHED, and what we have been years learning, they will have to learn in a FEW MONTHS. They will also have much to unlearn and much to learn again.” - [Early Writings, page 67](#) (emphasis added)

**Narrator then states [Time Index: 6:39 – 6:50]**

**(Off screen narration)** “Well ...” **(On screen narration)** “She said this in 1850. It is now 2015, and there have been 1,980 months that have passed. This is not “a few months” but it IS another failed prediction.”

This error of the narrator stems, again, from not reading carefully enough the context of sister White's statements, which makes me wonder what else they also do to the other messengers of the Lord in scripture, even “wrest[ing]” (Psalms

56:5; 2 Peter 3:16) those to their own destruction.

**Here is the Early Writings statement in its context, the whole chapter:**

“... In a view given June 27, 1850, my accompanying angel said, "Time is **almost** finished. Do you reflect the lovely image of Jesus as you should?" Then I was pointed to the earth and saw that there would have to be a getting ready **among those who have of late embraced the third angel's message**. Said the angel, "Get ready, get ready, get ready. Ye will have to die a greater death to the world than ye have ever yet died." I saw that there was a great work to do for **them** and but **little time** in which to do it. (EW 64.1)

Then I saw that the seven last plagues were **soon** to be poured out upon those who have no shelter; yet the world regarded them no more than they would so many drops of water that were about to fall. I was then made capable of enduring the awful sight of the seven last plagues, the wrath of God. I saw that His anger was dreadful and terrible, and if He should stretch forth His hand, or lift it in anger, the inhabitants of the world would be as though they had never been, or would suffer from incurable sores and withering [page 64-65] plagues that would come upon them, and they would find no deliverance, but be destroyed by them. Terror seized me, and I fell upon my face before the angel and begged of him to cause the sight to be removed, to hide it from me, for it was too dreadful. Then I realized, as never before, the importance of searching the Word of God carefully, to know how to escape the plagues which that Word declares shall come on all the ungodly who shall worship the beast and his image and receive his mark in their foreheads or in their hands. It was a great wonder for me that any could transgress the law of God and tread down His holy Sabbath, when such awful threatenings and denunciations were against them. (EW 64.2)

The pope has changed the day of rest from the seventh to the first day. He has thought to change the very commandment that was given to cause man to remember his Creator. He has thought to change the greatest commandment in the decalogue and thus make himself equal with God, or even exalt himself above God. The Lord is unchangeable, therefore His law is immutable; but the pope has exalted himself above God, in seeking to change His immutable precepts of holiness, justice, and goodness. He has trampled underfoot God's sanctified day, and, on his own authority, put in its place one of the six laboring days. The whole nation has followed after the beast, and every week they rob God of His holy time. The pope has made a breach in the holy law of God, but I

saw that the time had fully come for this breach to be made up by the people of God and the waste places built up. (EW 65.1)

I pleaded before the angel for God to save His people who had gone astray, to save them for His mercy's sake. When the plagues begin to fall, those who continue to break the holy Sabbath will not open their mouths to plead those excuses that they now make **[page 65-66]** to get rid of keeping it. Their mouths will be closed while the plagues are falling, and the great Lawgiver is requiring justice of those who have had His holy law in derision and have called it "a curse to man," "miserable," and "rickety." When such feel the iron grasp of this law taking hold of them, these expressions will appear before them in living characters, and they will then realize the sin of having that law in derision which the Word of God calls "holy, just, and good." (EW 65.2)

Then I was pointed to the glory of heaven, to the treasure laid up for the faithful. Everything was lovely and glorious. The angels would sing a lovely song, then they would cease singing and take their crowns from their heads and cast them glittering at the feet of the lovely Jesus, and with melodious voices cry, "Glory, Alleluia!" I joined with them in their songs of praise and honor to the Lamb, and every time I opened my mouth to praise Him, I felt an unutterable sense of the glory that surrounded me. It was a far more, an exceeding and eternal weight of glory. Said the angel, "The little remnant who love God and keep His commandments and are faithful to the end will enjoy this glory and ever be in the presence of Jesus and sing with the holy angels." (EW 66.1)

Then my eyes were taken from the glory, and I was pointed to the remnant on the earth. The angel said to them, "Will ye shun the seven last plagues? Will ye go to glory and enjoy all that God has prepared for those who love Him and are willing to suffer for His sake? If so, ye must die that ye may live. Get ready, get ready, get ready. Ye must have a greater preparation than ye now have, for the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and to destroy the sinners thereof out of it. Sacrifice all to God. Lay all upon His altar--self, **[page 66-67]** property, and all, a living sacrifice. It will take all to enter glory. Lay up for yourselves treasure in heaven, where no thief can approach or rust corrupt. Ye must be partakers of Christ's sufferings here if ye would be partakers with Him of His glory hereafter." (EW 66.2)

Heaven will be cheap enough, if we obtain it through suffering. **We** must deny self all along the way, die to self daily, let Jesus alone appear, and keep His

glory continually in view. I saw that **those who of late have embraced the truth** would have to know what it is to suffer for Christ's sake, that **they** would have trials to pass through that would be keen and cutting, in order that **they** may be purified and fitted through suffering to receive the seal of the living God, **pass through the time of trouble**, see the King in His beauty, and dwell in the presence of God and of pure, holy angels. (EW 67.1)

As I saw what we must be in order to inherit glory, and then saw how much Jesus had suffered to obtain for us so rich an inheritance, I prayed that we might be baptized into Christ's sufferings, that we might not shrink at trials, but bear them with patience and joy, knowing what Jesus had suffered that we through His poverty and sufferings might be made rich. Said the angel, "Deny self; ye must step fast." Some of us have had time to get the truth and to advance step by step, and every step we have taken has given us strength to take the next. But now time is **almost** finished, and what **we have been years learning, they will have to learn in a few months**. **They** will also have much to unlearn and much to learn again. **Those who would not receive the mark of the beast and his image when the decree goes forth, must have decision now to say, Nay, we will not regard the institution of the beast**. (EW 67.2) ..." - [Early Writings, pages 64-67](#)

The contrast is between the "we" (Adventists, later known as Seventh-day Adventists on the whole as a body from then to the end of time) who had already embraced the third Angels message (Revelation 14:9-12) when this statement was given, and with "those" others who were still to embrace it.

Notice the context of the latter "those", or "they", who would have to go through the trials of the mark of the beast, persecution time of trouble, and the seven last plagues. Events were already turning towards this, in the culmination of the [Senator Blair \(Sunday Law\) Bill in AD 1888](#). If it had passed, then the final events would have occurred sooner, for even then, people were already being arrested (see [The Two Republics by A. T. Jones, Appendix](#)), yet it was merely the anti-type of the type of Cestias of the first siege of Jerusalem (AD 66). Events unfolded by a providence of God, yea, even, His mercy, so that more time was allowed for many to escape the coming destruction (as type in AD 70 under Titus), in the final siege. "[T]hose" who will embrace the final message to the world, will truly only have a "few short months" to absorb all, while there have been many who had had "years" learning what is to be done by God's grace through faith. The "great work" to be done, is the fullness of the

reflection of the character of Christ Jesus before He comes, “finished”.

See [Sea of Glass \(Powerpoint\)](#) on the character required for entry to Heaven.

Notice, that neither sister White, nor the angel, said, “Time is finished.”, **but** said, “**Time is almost finished**”, and in the context of the last 6,000 years, the last 170 years is nothing next to such.

See also the previous context in Early Writings, leading up to these statements, for the “**they**” are **the last generation of peoples**, not sister White herself or those with her in her day, notice:

“ ... The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants **in the time of trouble**. I saw that if the **saints** had food laid up by **them** or in the field **in the time of trouble**, **when** sword, famine, and pestilence **are in** the land, it would be taken from **them** by violent hands and strangers would reap their fields. **Then** will **be the time** for **us** to trust wholly in God, and He will sustain **us**. ...” - [Early Writings, page 56.2](#)

“... Then **they** will be free **in the time of trouble** and have no clogs to weigh them down. ...” - [Early Writings, page 57](#)

“... **in the time of trouble** it would come up before **them** ...” - [Early Writings, page 57](#)

“... for **the time of trouble**. **Those** only who have clean hands and pure hearts will stand **in that trying time** ...” - [Early Writings, page 58](#)

Consider also how Paul the Apostle wrote, when using the word “**we**” (meaning 'us', **Christians in the last days, not Paul himself, and so likewise sister White**):

When Paul said, “**we**” in 1 Thessalonians 4:15,17, whom did he mean:

1 Thessalonians 4:15 For this we say unto you by the word of the Lord, that **we** which **are alive** and **remain unto the coming of the Lord** shall not prevent them which are asleep.

1 Thessalonians 4:17 Then **we** which are alive *and* remain shall be caught up

together with **them** in the clouds, to meet the Lord in the air: and so shall **we** ever be with the Lord.

To fault sister White here, is to also fault Paul, Peter, Jude and John:

Romans 13:11 And that, **knowing the time, that now *it is high time*** to awake out of sleep: for **now is our salvation nearer than when we believed.**

1 Corinthians 7:29 But this I say, brethren, **the time is short**: it remaineth, that both they that have wives be as though they had none;

1 Peter 1:5 Who are kept by the power of God through faith unto salvation ready **to be revealed in the last time.**

Jude 1:18 How that they told you there should be mockers **in the last time**, who should walk after their own ungodly lusts.

1 John 2:18 Little children, **it is the last time**: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby **we know that it is the last time.**

Revelation 12:12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, **because he knoweth that he hath but a short time.**

(The “short time” is the “last days”, the last 2,000 years of the great Cosmic work week.)

and even worse, they would have to fault Jesus Himself:

Matthew 16:28 Verily I say unto you, **There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.**

Mark 9:1 And he said unto them, Verily I say unto you, **That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.**

Luke 9:27 But I tell you of a truth, **there be some standing here, which shall not taste of death, till they see the kingdom of God.**



**Finally, notice the statement by sister White on page 58 of Early Writings:**

“... The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. **Time has continued a few years longer than they expected**; therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God. **I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer**. What leisure time we have should be spent in searching the Bible, which is to judge us in the last day.

My dear brethren and sisters, let the commandments of God and the testimony of Jesus Christ be in your minds continually and let them crowd out worldly thoughts and cares. When you lie down and when you rise up, let them be your meditation. Live and act wholly in reference to the coming of the Son of man. **The sealing time is very short, and will soon be over**. Now is the time, while the four angels are holding the four winds, to make our calling and election sure. ...” - [Early Writings, page 58](#)

The danger was in the thinking that time wasn't short, in the over all scheme of things. The sealing time began in 1844.

2 Peter 3:9 **The Lord is not slack** concerning his promise, **as some men count slackness; but is longsuffering to us-ward**, not willing that any should perish, but that all should come to repentance.

Some “men” do not understand “Time is almost finished” and “short”, etc with respect to God's long-suffering.

#4 is debunked, unless one seriously is going to assault the Apostles and elders for saying the same things, and then that person is no longer a bible believer, but a bible skeptic.



#5

**[Time Index: 6:51 – 7:32]** Adventists living in 1856 will be alive to see Jesus return

**Source citation, Testimonies for the Church, Volume 1, pages 131-132 (emphasis added)**

**Narrator then states [Time Index: 7:01 – 7:23]**

“Over 135 years ago, in May of 1856, Mrs. White made another fascinating prophecy during a meeting in Battle Creek, Michigan. She said ...”

“I was shown the company present at the Conference. Said **[page 131-132]** the angel: “Some food for worms, some subjects of the seven last plagues, some **WILL BE ALIVE** and remain upon the earth to be translated at the coming of Jesus.” - [Testimonies for the Church, Volume 1, pages 131-132](#) (emphasis added)

**Narrator then states [Time Index: 7:23 – 7:32] (corrections supplied by myself)**

“All those Seventh-day **[A]**dventists that were alive to hear that[,] are now dead. Nobody was translated by Jesus. Yet another failed prediction.”

This accusation is the most serious among all of them, and has some merit to it at first glance, but when prayerfully studied out (as I personally had for a period of two years, seeking God for light and understanding, and God giving me piece by piece, step by step, which was needful), it shows something marvelous, and states that which even Jesus states in the New Testament.

This is a lengthy explanation of a rather simple thought, but it is necessary to take one through the length, so that at no point may anyone be without understanding of what was stated by sister White on a few occasions, known as the “Food for Worms” vision:

**“Food for Worms” Vision, now understood and it shall come to pass...  
Habakkuk 2:3**

This “food for worms” vision given to Ellen G. White in 1856 has had many people scratching their heads and some became embarrassed after a time (though shame upon them; 2 Chronicles 20:20) and others mocked after a certain time and many still do today (yet they mock at what they themselves do not know, neither understand, though if they will they may still have understanding if they turn not away the ear), however, today we have the Scriptural answer, even confirmed by the Spirit of Prophecy. The keys to understanding the vision are found in a Specific Condition of the Everlasting Gospel and in the Special Resurrection.

- [1] understanding the state of the dead
- [2] special resurrection of some wicked and some righteous
- [3] conditionality involved in sharing the Everlasting Gospel, in that the Church has a part to do in taking it into all the world for a “witness”

Lets take a look at these things shall we (I shall leave the citation links included, that everyone may have free and direct access to the sources)?

Here are the “food for worms” vision quotations and similar references to this specific vision:

Food for Worms:

“... But we were yet to pass through another severe trial. At the conference a very solemn vision was given me. I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to heaven at the second coming of Christ, without seeing death. ...” - [Ellen G. White; Spiritual Gifts Volume 2; Page 208](#)

“... I was shown the company present at the Conference. Said the angel, “Some food for worms, [Sister Clarissa M. Bonfoey, who fell asleep in Jesus only three days after this vision was given, was present, in usual health, and was deeply impressed that she was one that would go into the grave, and stated her convictions to others.] some subjects of the seven last plagues, some will be alive and remain upon the earth, to be translated at the coming of Jesus.”

Solemn words were these, spoken by the angel. I asked why so few were interested in their eternal interest, so few preparing for their last change. Said the angel, “Earth attracts them, its treasures seem of worth to them.” They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever ready to plunge them deeper and deeper into difficulty, and as one perplexity and trouble is off the mind he begets within them an unholy desire for more of the things of earth, and thus their time is gone, and when it is too late they see they have nothing substantial. They have grasped at shadows and lost eternal life. ...” - [Ellen G. White; Spiritual Gifts Volume 4B; Page 18](#)

“... “But we were yet to pass through another severe trial. At the Conference a very solemn vision was given me. I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to Heaven at the second coming of Christ, without seeing death. ...” - [Ellen G. White; Life Sketches Of James And Ellen G. White 1888; Page 321](#)

“... I was shown the company present at the Conference. Said [Page 131-132] the angel: “Some food for worms, [Sister Clarissa M. Bonfoey, who fell asleep in Jesus only three days after this vision was given, was present in usual health, and was deeply impressed that she was one who would go into the grave, and stated her convictions to others.] some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.”

Solemn words were these, spoken by the angel. I asked the angel why so few were interested in their eternal welfare, so few preparing for their last change. Said he: “Earth attracts them, its treasures seem of worth to them.” They find enough to engross the mind, and have no time to prepare for heaven. Satan is ever ready to plunge them deeper and deeper into difficulty; as soon as one perplexity and trouble is off the mind, he begets within them an unholy desire for more of the things of earth; and thus their time passes, and, when it is too late, they see that they have gained nothing substantial. They have grasped at shadows and lost eternal life. Such will have no excuse. ...” - [Ellen G. White; Testimonies For The Church Volume 1; Page 131-132; Chapter 23; Conformity To The World](#)

“...I was shown the company present at the Conference. Said the angel: “Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.”— Testimonies For The Church 1:31, 132 (1856). ...” - [Ellen G. White; Last Day Events; Page 36](#)

“... I was shown the company present at the conference. Said the angel: “Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.” Solemn words were these, spoken by the angel.—[Ibid., 1:131, 132. ...](#)” - [Arthur L. White; Ellen G. White Volume 1 – The Early Years: 1827-1862; Page 339](#)

If everyone would like to notice that there are two basic descriptions, repeated several times,

**[1]** the vision where the Angel actually speaks directly, and

**[2]** the basic retelling of the vision by Ellen G. White using her own words (rather than a direct quotation of the Angel of her vision) derived from Scripture of the same events.

There has, for a while now, been an earnest and studied effort to understand this vision (even in the face of much opposition), and in the most recent years it has been considered in the light of general **conditionality**, and there is an excellent consideration of such things given by the Ellen G. White Estate - [Chapt 8 - The Predictions of the 1856 Vision](#)

That which is presented in that research in regards to conditionality is excellent, and gives mighty examples from Scripture, and this honest answer has served for a long time, but I believe it never fully satisfied the actual material, and thus did not satisfy myself or others, and most definitely did not satisfy the critic/opponent either, and so with much prayerful study, now is the time to come to the correct and full understanding.

There are 5 basic views on this vision and what it all means.

**[1]** Persons do not know what it all means, and it doesn't really matter

to them, or if it does matter, haven't come to conclusion and so place it on the back burner or in the other case put it aside. This would be the position of ignoring the issue or even ignorance of the issue altogether.

[2] Ellen G. White is a false messenger/prophet due to what they say is the visions failure to come to pass in what they perceive to be the allotted time/manner. This is the position of the skeptic/doubter.

[3] (A.) the vision was conditional but may yet pass, (the position of some few, though they do not know how)

(B.) or conditional in some manner for then, like based upon the present people themselves and their heart condition before God, or either God's simple mercies, not willing that any should perish, or something to that effect (like Jonah at Ninevah, &c), or that God simply repented of the events given in the vision and the vision is no longer to pass. This has been the basic position of the E. G. White Estate article for some time.

[4] (A.) that the special resurrection (as to be cited later) answers all the points. This point is not held by many as it does not answer all points of the statement, but is used as a place holder for statements not yet fully understood.

(B.) that the special resurrection (as to be cited later) answers all the points without any need for relying upon point [3], conditionality.

[5] and now to the final point of which I have come personally, and fully satisfied, is the combination of points [[3], in first part (A.) (it is based on a condition) without part (B.) (not that it will not come to pass, but that it yet will)] and [[4], in first part (A.) (that the special resurrection has a part to play in it) without part (B.) (that the special resurrection alone does not answer all parts)].

No one need now point [1] since we have an answer and Truth being paramount, we cannot simply let it go, or toss it aside, but having come to conclusion, and having tested the conclusion by the Word of

God (Scriptures) and the Spirit of Prophecy (such as sister Ellen G White had, among others) and Seventh-day Adventists pioneers (James White and White family, Joseph Bates, JN Loughborough, Uriah Smith, &c).

Point [2] could only have been an option at the first, at the beginning of testing, but now that the material is found to be credible (see details to follow) it is only the doubting skeptic, who denies the evidence before them who can continue to cling to it. This would then make them willingly ignorant and culpable before God.

Point [5] realizes that the Special Resurrection is one of the Keys that answers the vision most succinctly and harmoniously, along with at least two other points, one being the state of the dead, and the other being conditionality of the Everlasting Gospel being taken to all the world as a “witness”, and so not in a general sense as Jonah, but one of obedience of the Church to comply with God's commandment, and thus all these combined allow for complete fulfillment of the vision for a yet future (and soon) time.

Now, how is this **point [5]** the answer and what was that condition? Let us consider.

Let us now consider the 2 basic givings of the vision itself.

[1] There is a very specific “Conference” (gathering of Advent persons, who were not yet officially called “Seventh-day Adventists” (AD 1863)) held in AD 1856, to which the vision refers. This vision refers to this AD 1856 “Conference”, though it also serves as a model for all Conferences afterwards (a basic pattern if one wills):

“... At the conference a very solemn vision was given me. I saw that some of those present would be ...”

“... I was shown the company present at the Conference ...”

This “Conference” was the Conference held in AD 1856, as noted by the Ellen G. White Estate [[Link to Ellen G. White Estate "food for worms" article](#)] and also in [Spiritual Gifts Volume 2; Page 207](#); &c:

“... A conference was held at Battle Creek in May, 1856. ...” -  
[Spiritual Gifts Volume 2; Page 207](#)

[2] There are **3** groups pointed out at that “Conference” in the vision itself, and in the retelling of it:

**Group 1 -**

(A1) Angel of the vision says, “... **Some food for worms ...**”  
and

(A2) Ellen G White recounts later, “... **I saw that some of those present would be food for worms ...**”

**Group 2 -**

(B1) Angel of the vision says, “... **some subjects of the seven last plagues ...**” and

(B2) Ellen G White recounts later, “... **some subjects for the seven last plagues ...**”

**Group 3 -**

(C1) Angel of the vision says, “... **some will be alive and remain upon the earth, to be translated at the coming of Jesus. ...**” and

(C2) Ellen G White recounts later, “... **and some would be translated to heaven at the second coming of Christ, without seeing death. ...**”

[3] Both the Angel and the Messenger of the Lord, Ellen G White are in agreement about these things and these 3 groups and are not in disharmony at any point. We shall consider each of those three groups in a bit in detail and consider carefully a specific phrase therein.

Moving onto the condition briefly, we shall consider that the coming of the LORD, the 2nd Advent, is immanent, but even though God knows the exact time in which He has allotted and set for mercy and then Judgment; the coming may happen faster than the allotted time by God, as it may be affected by the people of God, and thus there is a condition



in which the vision could have been fulfilled sooner, rather than later as it now shall be. Two verses for the moment:

2 Peter 3:12 Looking for **and hasting unto** the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

Matthew 24:14 And **this gospel of the kingdom shall be preached in all the world for a witness unto all nations**; and **then shall the end come**.

Therefore, the vision is simply tarrying and will come to pass as it is written, and not failed (this will be demonstrated in the following materials, combined with the Special Resurrection itself) -

Habakkuk 2:3 For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.

The question immediately arises, **“How can the vision of a specific 1856 Conference of persons (Adventists, not yet officially organized as “Seventh-day Adventists” (1863)), and the specific people therein, that both the vision and angel references, tarry past all their going to their graves? Isn't it plain that Ellen G. White is in her grave and those that were at the Conference (though, I am only aware of speculative lists which exist put together by certain members later as to exact numbers/persons) are all long since laid in their graves?”**

Before we answer these very serious questions, we need to declare, without obfuscation, that **“Yes, all who were present (whomever they all were exactly, as I am not aware of anyone that knew fully, though there was some general idea, several lists existing of that possible makeup) at that 1856 Conference specified by/in the vision are all laid in their graves. There are none of them that are presently breathing with us today.”**

However, instead of asking as Peter, **“...which is he that betrayeth thee?”** and **“... Lord, and what shall this man do?”** We ought to receive the answer Jesus gave to Peter:

John 21:22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

John 21:23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

Therefore, like the disciples before, there has been an ongoing misunderstanding about how the fulfillment of this “food for worms” prophecy was to take place, especially of those that it was stated,

As the Angel of the vision said, “... **some will be alive and remain upon the earth, to be translated at the coming of Jesus. ...**”

or

As Ellen G. White later recounted, “... **some would be translated to heaven at the second coming of Christ, without seeing death.**”

or **if** the vision is truly false or failed.

However, listen again to the words of John, gone before:

John 21:24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

The prophecy of Jesus is true, and the prophecy given to Ellen G White is also true.

How is the prophecy given to Ellen. G. White true though if they of that 1856 Conference are all laid in their graves, for Ellen G. White specifically says, “... **some would be translated to heaven at the second coming of Christ, without seeing death.**”?

It says clearly, “... **without seeing death.**” and they are all dead, laid in their graves, as even the Seventh-day Adventists admit in print. Therefore it failed, didn't it?

**No**, the vision has not failed, not at all, and is very true, for it is simply

**tarrying in fulfillment** and is yet to be fulfilled in the very near future. The **misunderstanding** is in the very nature and **definition** of the words, “... **without seeing death.**” and what that means according to the scripture.

The greatest Key to the answer of this whole vision is not only found in the Special Resurrection, but in the way in which we as Seventh-day Adventists have understanding in regards to the state of the dead as it is written in Scripture.

For instance, What do we as Seventh-day Adventists know in regards to those who have gone to their graves? Are they truly dead (2<sup>nd</sup> Death), or are they merely sleeping until they are awakened again (1<sup>st</sup> Death)?

They are simply asleep, and have not seen the death as described in the prophecy (and the death referred to will include two things, [1] a primary, and [2] a secondary application in addition to [1]).

Allow me to demonstrate this.

Jesus Himself stated of Lazarus, whom he loved, or to the little girl of Jairus, &c as not being dead, in the second death, but merely asleep:

### **[Little Girl]**

Matthew 9:18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

Matthew 9:24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

Matthew 9:25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

\*\*\*\*\*

Mark 5:35 While he yet spake, there came from the ruler of the synagogue's [house certain] which said, Thy daughter is dead: why

troublest thou the Master any further?

Mark 5:39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

Mark 5:40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

Mark 5:41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

\*\*\*\*\*

Luke 8:49 While he yet spake, there cometh one from the ruler of the synagogue's [house], saying to him, Thy daughter is dead; trouble not the Master.

Luke 8:52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

Luke 8:53 And they laughed him to scorn, knowing that she was dead.

Luke 8:54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

**Do we believe Jesus, or shall we also laugh Him to scorn for saying such?**

**[Lazarus]**

John 11:11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

John 11:13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

John 11:14 Then said Jesus unto them plainly, Lazarus is dead.

John 11:17 Then when Jesus came, he found that he had [lain] in the grave four days already.

John 11:21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

John 11:23 Jesus saith unto her, Thy brother shall rise again.

John 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

John 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

John 11:32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

John 11:37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

John 11:38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.

John 11:39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been [dead] four days.

John 11:41 Then they took away the stone [from the place] where the dead was laid. And Jesus lifted up [his] eyes, and said, Father, I thank thee that thou hast heard me.

John 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

John 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto

them, Loose him, and let him go.

**This is given all throughout the Scriptures:**

**A: [sleep, asleep, sleepeth]** Deuteronomy 31:16; 2 Samuel 7:12; Job 3:13, 7:21, 14:12; 1 Kings 1:21, 2:10, 11:21,43, 14:20,31, 15:8,24, 16:6,28, 22:40,50; 2 Kings 8:24, 10:35, 13:9,13, 14:16,22,29, 15:7,22,38, 16:20, 20:21, 21:18, 24:6; 2 Chronicles 9:31, 12:16, 14:1, 16:13, 21:1, 26:2,23, 27:9, 28:27, 32:33, 33:20; Job 14:12; Psalms 13:3; Matthew 27:52; John 11:11-13; Acts 7:60, 13:36; 1 Corinthians 15:6,18,20,51; 1 Thessalonians 4:13-15; 2 Peter 3:4; **[awake]** Job 14:12; Psalms 17:15; Isaiah 26:19; Daniel 12:2; John 11:11-13; **[grave/bed]** Job 17:13; Psalms 139:8; Luke 17:34; **[fathers and prophets are dead]** John 6:49,58, 8:52,53; Acts 2:29,34, 13:36; Hebrews 11:4,13,16,40

**B: [knowing nothing]** Genesis 27:4, 45:28; Ruth 1:17; Job 3:17-19, 7:8-10, 14:21, 21:32; 2 Kings 22:20; 2 Chronicles 34:28; Psalms 6:5, 28:1, 31:17, 88:4,10,11, 115:17, 143:7, 146:4; Ecclesiastes 9:4,5,6,10; Isaiah 14:11, 38:18; **[reserved]** 2 Peter 2:9; **[He goes to prepare a place, so that when He comes again, 2nd Advent, He will raise us and receive us]** John 14:2-3

**C: [grave[s], sepulchre[s], tomb[s], pit[s], hell [ie Hb: sheol; Gr: hades; grave]]** Genesis 23:6, 35:20, 37:35, 44:29,31, 50:5; Exodus 14:11; Numbers 16:30, 19:16,18; Deuteronomy 34:6; Judges 8:32, 1 Samuel 2:6, 10:2; 2 Samuel 3:32, 4:10, 17:23, 19:37, 21:14, 22:6; 1 Kings 2:6,9, 13:22,30,31, 14:13; 2 Kings 9:28, 13:21, 21:26, 22:20, 23:6,16,17,30; 2 Chronicles 16:14, 21:20, 24:25, 28:27, 32:33, 34:4,28, 35:24; Nehemiah 2:3,5, 3:16; Job 3:17-19,22, 5:26, 7:8-10, 10:19, 11:8, 14:12-14,21, 17:1,13,16, 21:13,23-32, 24:19, 26:6, 30:24, 33:22; Psalms 5:9, 6:5, 18:5, 28:1, 30:3, 31:17, 35:7, 49:14,15, 55:15, 86:13, 88:3,4,5-12, 89:48, 94:13, 115:17, 116:3, 139:8, 141:7, 143:7; Proverbs 1:12, 5:5, 7:27, 9:18, 15:11,24, 23:14, 27:20, 30:16; Ecclesiastes 6:6, 9:10; Song of Songs **[Solomon]** 8:6; Isaiah 5:14, 14:9,11,15,19, 22:16, 28:15,18, 38:10,18, 53:9, 57:9, 65:4; Jeremiah 5:16, 8:1, 26:23, 20:17; Ezekiel 26:20, 31:15-17, 32:18,21-27, 37:12,13, 39:11; Hosea 13:14; Amos 9:2; Jonah 2:2 [**- figurative, typological**]; Nahum 1:14; Habakkuk 2:5; Matthew 8:8, 11:23, 23:27,29, 27:52,53,60,61,64,66, 28:8; Mark 5:2,3,5, 6:29, 15:46, 16:2,3,5,8; Luke 8:27, 10:15, 11:47,48, 23:53,55, 24:1,2,9,12,22,24; John 5:28, 11:31,38,



12:17, 19:41,42, 20:1-4,6,8,11; Acts 2:29,34, 7:16, 13:29,36; Romans 3:13; 1 Corinthians 15:55; Revelation 1:18, 11:9, 20:13,14

etc.

Therefore, knowing this to be the case, those that have been laid into their graves, even especially those whom Jesus loved, are not actually Dead (2nd Death), but simply sleeping, in Christ Jesus, until their respective resurrections!

Let us now turn our attention to this specific phrase, “... **without seeing death.**” and see what the Scripture has to say, and if there are any Biblical examples of a group of people that were laid in their graves, but like as the vision is declaring (as we will see shortly), truly did not see death, but merely sleep and were awakened and given immortality and translated and taken back to Heaven with Jesus.

Such [1] a group exists in Scripture, and even [2] a specific example of a single person also.

[1] The selected ones (some around Jerusalem, aka “firstfruits”, “wavesheaf”) raised at Christ's own resurrection (Leviticus 23:15-22; Isaiah 26:19; Psalms 24:1-10, 68:8,17-21, 98:1-3; Colossians 2:15; Ephesians 4:8-10; 1 Corinthians 15:20-23; Matthew 27:50-53, 28:1-4)

Isaiah foretold, that the body of Jesus would be resurrected, and along with Him, others at Jerusalem:

Isaiah 26:19 - **Thy dead men shall live, together with my dead body shall they arise.** Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

**See also Psalms 40:6; Hebrews 10:5; Galatians 4:4;**

Psalms 40:6 - Sacrifice and offering thou didst not desire; **mine ears hast thou opened:** burnt offering and sin offering hast thou not required.

Hebrews 10:5 - Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not, but **a body hast thou prepared me:**

Galatians 4:4 - But when the fulness of the time was come, God sent forth his Son, **made of a woman, made under the law,**

Psalms 68, a Psalms of David, sang about the Son of David, Jesus Christ, and His victory over sin and the grave:

Psalms 68:8 - **The earth shook**, the heavens also dropped **at the presence of God**: even Sinai itself was moved at the presence of God, the God of Israel.

Psalms 68:17 - The chariots of God are **twenty thousand, even thousands of angels**: the Lord is among them, as in Sinai, in the holy place.

Psalms 68:18 - **Thou hast ascended on high, thou hast led captivity captive**: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

Psalms 68:20 - He that is our God is the God of salvation; and **unto GOD the Lord belong the issues from death.**

Psalms 68:21 - But **God shall wound the head of his enemies**, and the hairy scalp of such an one as goeth on still in his trespasses.

**Psalms 68:21 - references Genesis 3:15, and notice the connection to harvest, firstfruits, wavesheaf and the “seed” that began it all -**

Genesis 3:15 And I will put enmity between thee and the woman, and between thy seed and **her seed**; **it shall bruise thy head**, and thou shalt bruise his heel.

Paul cites Psalms 68:18, in direction connection to the resurrection of Jesus Christ, and the freeing of the captives from the grave, and thus the specific persons around Jerusalem that had been sleeping the dust of the earth, in the graves are resurrected with Jesus, as Isaiah 26:19 shows:

Ephesians 4:8 - Wherefore he saith, **When he ascended up on high, he led captivity captive**, and gave gifts unto men.

Ephesians 4:9 - (Now that **he ascended**, what is it but that he also descended first into the lower parts of the earth?

Ephesians 4:10 - He that descended **is the same also that ascended up far above all heavens, that he might fill all things.**)

**Paul cites Leviticus, etc., in reference to the resurrection of Jesus Christ, and the firstfruits of the harvest of souls:**

1 Corinthians 15:20 - But **now is Christ risen from the dead, and become the firstfruits of them that slept.**

1 Corinthians 15:21 - For since by man came death, by man came also **the resurrection of the dead.**

1 Corinthians 15:22 - For as in Adam all die, even **so in Christ shall all be made alive.**

1 Corinthians 15:23 - **But every man in his own order: Christ the firstfruits;** afterward they that are Christ's at his coming.

Christ Jesus was fulfilling his duty, in the day of His resurrection, which was the 16th day of Abib, the 'first day of the week'; which began the numbering of days unto Pentecost; as it was written, to take of the "firstfruits", and to wave them, as the "wavesheaf", before the Father, and so took those He liberated from death to Heaven, and presented them before the Father in Heaven:

Leviticus 23:15 - And ye shall count unto you from **the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering;** seven sabbaths shall be complete:

Leviticus 23:16 - Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Leviticus 23:17 - Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

Leviticus 23:18 - And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

Leviticus 23:19 - Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

Leviticus 23:20 - And **the priest shall wave them with the bread of the firstfruits for a wave offering before the LORD**, with the two lambs: they shall be holy to the LORD for the priest.

Leviticus 23:21 - And ye shall proclaim on the selfsame day, that it may be an holy convocation unto you: ye shall do no servile work therein: it shall be a statute for ever in all your dwellings throughout your generations.

Leviticus 23:22 - And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.

### **Matthew records the historical record:**

#### **Jesus dies:**

Matthew 27:50 - Jesus, when he had cried again with a loud voice, yielded up the ghost.

#### **An earthquake happens, and the rocks are split:**

Matthew 27:51 - And, behold, the veil of the temple was rent in twain

from the top to the bottom; and the earth did quake, and the rocks rent;

**The graves of specific persons around Jerusalem are thus opened as angels descended to do their task [see connecting Matthew 28:2]:**

Matthew 27:52 - And **the graves were opened**; and **many bodies of the saints which slept arose**,

**These specific persons around Jerusalem, unnamed and unnumbered do not come out of those opened graves until the 'first day of the week' when Jesus arises, and the angel Gabriel comes down clothed in the panoply of Heaven, calling forth the Son by command of the Father, and the other earthquake happens:**

Matthew 27:53 - **And came out of the graves after his resurrection**, and went into the holy city, and appeared unto many.

**Notice, the second earthquake in the descent of the covering Cherub and lesser arch-angel Gabriel:**

Matthew 28:1 - In the end of the sabbath, as it began to dawn toward **the first day of the week**, came Mary Magdalene and the other Mary to see the sepulchre.

Matthew 28:2 - And, behold, **there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door**, and sat upon it.

Matthew 28:3 - **His countenance was like lightning, and his raiment white as snow**:

Matthew 28:4 - And for fear of him the keepers did shake, and became as dead men.

The reason why history may not overtly record such an event, other than the historical account given by Matthew, and foretold by Moses in Leviticus, etc, by Isaiah, by David in the Psalms, and confirmed by Paul, etc, in scripture [KJB], may be because of the limited location, namely

Jerusalem, and that the local persons in that area who were resurrected would only be recognized by loved ones [not necessarily by Romans, Samaritans, Greeks, or even strangers per se], and were not meant in general for non-believers outside of this area, but were as a proof to those in Jerusalem. Secondly, just as other resurrections had to be covered up by the religious leaders, such as they wanted to even kill the evidence of the resurrection, namely Lazarus [John 12:10], and to spread false reports and to bury the truth [Matthew 28:11-15], just some thoughts.

See also Psalms 24:1-10, along with Psalms 98:1-3 and combine with Colossians 2:15.

How did Jesus leave? How is Jesus going to return?

Even Acts 1 say that a 'cloud' received Him. In that 'cloud' were the angels that came and those resurrected that had already been taken up by the angels to leave with Jesus.

**[2]** Moses (Matthew 16:28, 17:1-13; Mark 9:1-13; Luke 9:27-37; Romans 5:14; Jude 1:9; 2 Peter 1:1-21)

Both portions represent part of that final group (1 Peter 1:11-21) we are speaking about in this prophetic vision given to Ellen G. White.

There are **two things** in regards to this “**death**” that they of 1856 Conference in the vision would “**not see**”, is:

**[1]** The Second Death, annihilation:

Revelation 2:1 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Revelation 20:6 Blessed and holy [is] he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Revelation 20:14 And death and hell were cast into the lake of fire.



This is the second death.

Revelation 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Malachi 4:1 For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

Jude 1:12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

&c

**[sin/sinners gone forever, cut off, perished, no more, destroyed, passed away, etc]** Job 20:26,29, 31:2-3; Psalms 7:9, 9:17, 11:6, 21:9, 37:10, 37:20, 37:28,38, 68:2, 69:28, 75:8,10, 92:7,9, 104:35, 106:18, 112:10, 145:20; Proverbs 2:22, 10:25,28,30, 12:7, 13:9, 14:11, 24:20; Ezekiel 18:4, 18:20; Isaiah 13:9, 25:8, 66:17,24; Nahum 1:10; Obadiah 1:16; Zephaniah 1:2-3; Malachi 4:1; Matthew 10:28; John 3:16; Romans 6:23; Hebrews 6:8; James 1:15; 2 Peter 3:10; Revelation 7:17, 20:9, 21:4

**John 3:16** says **Perish** or **Everlasting Life** (the wicked receive no such gift as everlasting life [there are no immortalized wicked anywhere and never will be], it is only a gift to the saved/just/righteous).

**[2]** The martyrdom through the death decree that goes forward at the end:

Daniel 11:44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

Revelation 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

Revelation 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Esther 4:8 Also he gave him the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

Exodus 14:9 But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.

&c

Ok, now let us consider the words “... **without seeing death.**” more closely. Does it mean that a person will not be laid in the grave at all, or can it mean two things?:

[1] never to be laid in the grave at all, never seeing/tasting the sleep of the first death, neither the second death, such as Enoch & Elijah.

[2] laid in the grave temporarily, in the state of first death, called “sleep” in Scripture, to be awakened at a later time and not see/taste the second death, such as Moses, Firstfruits and Jesus Christ Himself.

In the first [1] instance, we have but to consider the lives of Enoch and Elijah from the Scriptures to see that these two never were laid in the grave, never seeing the sleep, but were directly taken to Heaven “without seeing death”, never martyred, and and also will never see the second death:

## **Enoch:**

Genesis 5:24 And Enoch walked with God: and he *was* not; for God took him.

Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

## **Elijah:**

2 Kings 2:1 And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal.

2 Kings 2:3 And the sons of the prophets that *were* at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it*; hold ye your peace.

2 Kings 2:5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it*; hold ye your peace.

2 Kings 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

2 Kings 2:10 And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me when *I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*.

2 Kings 2:11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

2 Kings 2:11 And Elisha saw *it*, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

In the second [2] instance we have several examples of those which have been laid into the grave, “**fell on sleep**” (Acts 13:36), and were yet awakened before the second Advent.

(A.) Most of whom fell on sleep again (Lazarus, etc), and laid back into the grave temporarily, to be later again awoken at the 2nd advent of Jesus and (B.) some or few who fell on sleep, but were awoken before the 2nd Advent of Jesus and were taken to heaven (Moses and Firstfruits):

1 Samuel 2:6 The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

Matthew 22:32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

&c.

(A.) Those whom “fell on sleep”, but were temporarily awakened to only fall on sleep again, to be permanently awoken at the 2nd Advent of Jesus:

**Elijah raises the Widow of Zarephath's** [1 Kings 17:17-24];

**Elijah raises the son of the Shunamite Woman** [2 Kings 4:18-37];

**A man and Elisha's Bones** [2 Kings 13:20-21];

**The Valley of Bones, the Resurrected Army** [Ezekiel 37:1-14];

**Jesus raises the Widow of Nain's Son** [Luke 7:11-17];

**Jesus raises Jairus's Daughter** [Matthew 9:18,19,23-26; Mark 5:22-24,35-43; Luke 8:41-42,49-56];

**Jesus raises Lazarus** [John 11:1-47];

**Peter raises Tabitha [Dorcas] [Acts 9:36-42];**

**Paul raises Eutychus [Acts 20:9-12];**

\*Some think that Paul himself was also raised, after his stoning, but the context shows that Paul was simply gravely injured in that instance, and not dead.

**(B.)** Those whom “fell on sleep”, but were awoken permanently and taken to Heaven before the 2nd Advent of Jesus:

**Moses** [Matthew 17:1-12; Mark 9:1-13; Luke 9:27-36; 2 Peter 1:16; Romans 5:14; Jude 1:9]

**Select Group around the locality of Jerusalem** [Leviticus 23:15-22; Isaiah 26:19; Psalms 24:1-10, 68:8,17-21, 98:1-3; Colossians 2:15; Ephesians 4:8-10; 1 Corinthians 15:20-23; Matthew 27:50-53, 28:1-4]

**Jesus' Resurrection** [Matthew 28:1-20; Mark 16:1-20; Luke 24:1-53; John 20:1-31; 1 Corinthians 15:20,23 &c]

The Mount of Transfiguration (Matthew 16:28, 17:1-13; Mark 9:1-13; Luke 9:27-37; Romans 5:14; Jude 1:9) and Peters words (2 Peter 1:10-21) declare for those groups **[1]** Elijah anti-type and **[2B]** Moses anti-type, that we shall see at the end, both witnessing the 2nd Coming of Jesus in Power and Glory:

Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Matthew 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Mark 9:1 And he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

Luke 9:26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and

in his Father's, and of the holy angels.

Luke 9:27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.

\*\*\*\*\*

2 Peter 1:10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

2 Peter 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

2 Peter 1:12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know [them], and be established in the present truth.

2 Peter 1:13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting [you] in remembrance;

2 Peter 1:14 Knowing that shortly I must put off [this] my tabernacle, even as our Lord Jesus Christ hath shewed me.

2 Peter 1:15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

2 Peter 1:16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

2 Peter 1:17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

2 Peter 1:18 And this voice which came from heaven we heard, when we were with him in the holy mount.

2 Peter 1:19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the



day dawn, and the day star arise in your hearts:

2 Peter 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2 Peter 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake [as they were] moved by the Holy Ghost.

Now, with those things being understood, let us look at some more passages which will help us in understanding what Jesus, by the Holy Spirit, and the Angel meant by “... **without seeing death.**”, and then consider the vision again, in this light, along with the Special Resurrection and see how the vision is for a time yet future, and simply tarries, and see how all three groups, mentioned before will be found therein.

Now, looking at the phrase, “...**without seeing death.**”, what does Jesus say in regards to this?

Jesus said some very interesting things in relation to this phrase. In fact, Jesus said something to His Disciples (referencing, Peter, James and John), which was almost exactly the same as to what the Angel said in the Vision given to Ellen G. White (I refer back to Group 3 at the beginning):

### **Group 3 -**

**(C1) Angel of the vision says, “... some will be alive and remain upon the earth, to be translated at the coming of Jesus. ...”**

**(C2) and Ellen G White recounts later, “... and some would be translated to heaven at the second coming of Christ, without seeing death. ...”**

Notice the similarity:

Matthew 16:28 Verily I say unto you, There be some standing here, which shall **not taste of death, till they see the Son of man coming in his kingdom.**

Mark 9:1 And he said unto them, Verily I say unto you, That there be some

of them that stand here, which shall **not taste of death, till they have seen the kingdom of God come with power.**

Luke 9:27 But I tell you of a truth, there be some standing here, which shall **not taste of death, till they see the kingdom of God.**

Well, Jesus obviously told the truth and even stated as such, clearly. Who will then fault the Angel that spake to Ellen G. White after the same manner? For those which deny the words, are denying the true words of witness of someone much higher than she.

Jesus also said elsewhere,

John 5:24 Verily, verily, I say unto you, **He that heareth my word, and believeth on him that sent me, hath everlasting life,** and shall not come into condemnation; but is passed from death unto life.

\*\*\*\*\*

John 8:51 Verily, verily, I say unto you, **If a man keep my saying, he shall never see death.**

John 8:52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, **If a man keep my saying, he shall never taste of death.**

\*\*\*\*\*

John 11:24 When Jesus heard *that*, he said, **This sickness is not unto death,** but for the glory of God, that the Son of God might be glorified thereby.

Even Paul, and others said:

2 Corinthians 1:10 Who **delivered us from so great a death, and doth deliver:** in whom we trust that he will yet deliver us;

2 Timothy 1:10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

Hebrews 11:5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

James:

James 5:20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

John:

1 John 3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

1 John 5:16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

(this speaks of the difference between every sin which may be forgiven if confessed, forsaken and repented of, and the one sin of the blasphemy of the Holy Spirit, refusing to turn, which is unto death)

Revelation 2:11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

Revelation 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

We could even see how such a passage in Luke as the following is similar, for though it refers to the First Advent, there are those Holy ones that will be alive to see the Second Advent and not see death:

Luke 2:26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

A passage found in the OT, asks a very interesting question, and we find the answer in scripture there is none who of themselves can deliver, but Christ Jesus can so deliver:

Psalms 89:48 What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

Therefore, we see, as Jesus and others have said, the Christian does not actually **see death**, which is the **2nd death**, but merely falls into **sleep**, to be awakened at a later time. So we see that the faithful ones, that continued to abide in Jesus and believe unto the end, have passed from death (being the second death) unto life (being eternal life).

All those in the 1856 Conference have all surely gone to their graves, **but for some**, as stated in the vision, will not **see death**, but will be alive (awakened unto life), to see Jesus coming in the clouds.

This means that they must be alive before the moment of His coming in order to see Him coming, and therefore, these special ones, will be awakened from their slumber, to be alive with those that were already alive at the last moments of this present earth's history (1 Thessalonians 5:17).

This happens in **the Special Resurrection** (Daniel 12:2,12; Matthew 26:64; Mark 14:62; Revelation 1:7, 14:13 &c), but they are not yet given immortality until Jesus is in the air above the earth. For those in the First Great Resurrection do not awake until Jesus is already here above the earth, sounding the Trumpet in 1 Thessalonians 4:16.

Therefore:

**Group 1 – “food for worms”**, shall be those that will perish, not being found in Christ Jesus, even to be raised in the second great resurrection, and shall appear with satan, and all his hosts on the desolate earth, the wilderness of owls (unclean bird of the night, fallen angels) and dragons (satan):

Mark 9:44,46,48 Where their worm dieth not, and the fire is not quenched.

Job 17:14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

Job 21:26 They shall lie down alike in the dust, and the worms shall cover them.

Job 24:20 The womb shall forget him; the worm shall feed sweetly on him; he shall be no more remembered; and wickedness shall be broken as a tree.

Isaiah 14:11 Thy pomp is brought down to the grave, *and* the noise of thy viols: the worm is spread under thee, and the worms cover thee.

Isaiah 51:8 For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.

Isaiah 66:24 And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

**((second great) resurrection (of the wicked, unjust, damnation, at the end/close of the 1000 years, when Christ Jesus and all of the Saints (then immortal) descend to Earth in New Jerusalem upon the Mount of Olives, and the Great White Throne Judgment takes place; Zechariah 14; Revelation 20))** John 5:29b; Acts 17:31, 24:15b; Revelation 20:5a

**(resurrection of unjust/damnation takes place on earth)** Revelation 20:5,7-15

**Group 2 - “subject of the seven last plagues”**, shall be those unfaithful wicked that were not only not found in Christ Jesus, but which purposefully, directly, vehemently and most violently opposed Him, whether warring openly or secretly, persecuting Him (Acts 9:4-5, 22:7-8, 26:14-15; 1 Timothy 1:13; 1 Peter 4:18) in His prophets/Messengers and His Jerusalem (His people), whether in word or in deed, shall be specially raised (Daniel 12:2 &c) suffering not only the last plagues, but destruction, and to be raised again even in the final 2nd resurrection also:

Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Matthew 26:64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

**(Jesus was here speaking of the then 'General Conference', aka, 'Sanhedrin')**

Mark 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Revelation 1:7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

**Group 3 - “will be alive and remain upon the earth, to be translated at the coming of Jesus ... without seeing death.”**, will be those special ones that were faithful, and sealed by God, living under the power of the Three Angels Messages (Revelation 14:6-12, 18:1-24), and these which have been laid in their grave, having “fallen on sleep” will be specially raised to see Jesus come, and shall not see the second death, nor be martyred of the last death decree:

Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Daniel 12:12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Revelation 14:13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Therefore, the Special Resurrection is one of the Keys, along with the Key phrase “... **without seeing death ...**” now being understood, and the final Key of

the condition that the vision could have happened sooner, rather than later, for the Everlasting Gospel going into all the world for a “witness” has the condition of the participation of the Church itself, and so we thus have the answer to this vision, clear from the Scriptures, confirmed by the Spirit of Prophecy:

The General Sequence:

**1. Michael/Jesus stands up; Daniel 12:1; Luke 13:25; Revelation 22:11, &c: Probation closes**

(Great Controversy; Page 613)

“... “At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, everyone that shall be found written in the book.” Daniel 12:1.

When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. ...” - [The Great Controversy, page 613](#)

**2. Time of Trouble; Psalms 27:5, 37:39; Isaiah 33:2; Daniel 12:1 &c - [KJV Search Results for "time" AND "trouble"](#)**

(Great Controversy; Page 613)

“... They have received “the latter rain,” “the refreshing from the presence of the Lord,” and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received “the seal of the living God.” Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, “It is done;” and all the angelic host lay off their crowns as He makes the solemn announcement: “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.” Revelation 22:11. Every case has been decided for life or death. Christ has made the atonement for His people ...” - [The Great Controversy, page 613](#)



### 3. God's people delivered; Proverbs 11:21, 28:26; Isaiah 49:25; Ezekiel 14:16,18; Daniel 12:1; Joel 2:32; Romans 8:21 &c;

(Great Controversy; Page 635-636)

"... When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; “Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth ... to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones.” Isaiah 30:29, 30.

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a [Page 635-636] dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.

By the people of God a voice, clear and melodious, is heard, saying, “Look up,” and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven and see the glory of God and

the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24. Again a voice, musical and triumphant, is heard, saying: "They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;" and the pale, quivering lips of those who have held fast their faith utter a shout of victory.

It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17. ..." - [The Great Controversy, pages 635-636](#)

#### **4. Special Resurrection; Daniel 12:2,12; Matthew 26:64; Mark 14:62; Revelation 1:7, 14:13 &c**

(Great Controversy; Page 637)

"... Graves are opened, and "many of them that sleep in the dust of the earth... awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. ..." - [The Great Controversy, page 637](#)

#### **5. Voice of God announcing the hour; Jeremiah 25:30; Joel 2:11, 3:16; Amos 1:2; Job 40:9; Psalms 18:13, 77:18, 104:7; 1 Samuel 2:10; 2 Samuel 22:14; Matthew 24:36; Mark 13:32; John 12:29; 2 Peter 1:17-18; Revelation 14:2; &c**

(Great Controversy; Page 640)

"... The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory. ..." - [The Great Controversy, page 640](#)

**6. Small black cloud; See Elijah in 1 Kings 18:43-46, also Ezekiel 1:4; Isaiah 19:1; Matthew 24:30; Revelation 14:14-16; &c**

(Great Controversy; Page 640-642 &c; Maranatha; Page 287)

"... Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it [Page 640-641] draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "Man of Sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies which were in heaven" (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms—"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3, 4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He hath on His vesture and on His thigh a name written, *King of kings, and Lord of lords.*" Revelation 19:16.

Before His presence “all faces are turned into paleness;” upon the rejecters of God’s mercy falls the terror of eternal despair. “The heart melteth, and the knees smite together, ... and the faces of them all gather blackness.” Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: “Who shall be able to stand?” The angels’ song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying: “My grace is sufficient for you.” The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth.

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island [**Page 641-642**] is moved out of its place. “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” Psalm 50:3, 4. ...” - [The Great Controversy, pages 640-642](#)

## 7. General First Great Resurrection

**((first great) resurrection (of the saints, just, life, before/at start of the 1000 years when Christ Jesus returns in Power and Glory), raised)** 1 Samuel 2:6; Job 14:12-14, 19:26; Hosea 13:14; Matthew 22:31; Mark 12:18,23,25; Luke 14:14, 20:35,36; John 5:29a, 6:25,28,29,39,40,44,54, 11:24,25; Acts 4:2, 17:31,32, 23:6, 24:15a,21; Romans 6:5,8, 8:11; 1 Corinthians 15:12,13,16,20,21,23,29,32,35,42,43,52-55; Philippians 3:10,11; Colossians 3:3; 1 Thessalonians 4:16-17; 2 Timothy 2:18, 4:1; Hebrews 6:2, 11:35; Revelation 20:5b,6; (**All the Holy "Clouds" of Angels (the "reapers") with Him**) Psalms 68:17, 104:3; Isaiah 66:15; Matthew 13:39,49, 16:27, 24:30, 25:31,51, 26:64; Mark 8:38, 13:27; Luke 9:26, 21:27; Acts 1:9-11; 1 Thessalonians 3:13, 4:16-17; Hebrews 1:7; Revelation 1:7, 12:7

(Great Controversy; Page 644)

“... Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: “Awake, awake, awake, ye that sleep in the dust, and arise!”

Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55. And the living righteous and the risen saints unite their voices in a long, glad shout of victory.

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. ..." - [The Great Controversy, page 644](#)

**Therefore, as it is written, as to the vision given to Ellen G. White concerning the 1856 Conference members, it is said:**

**Habakkuk 2:3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.**

I hope that this has clarified a few things about this particular vision, and its soon fulfillment, and that we no longer need to rely upon an older answer (though admirable as it was, and honest), which does not fully satisfy the context in which the vision was given, but let us now turn to the greater light which is now shining.

**2 Chronicles 20:20 "... Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper."**

#5 is debunked in such a way as to never be questioned again, except it be by those who deny the words of scripture itself and the example that Jesus and the Apostles gave when speaking about the subject of death, even from the beginning.

#6

[**Time Index: 7:33 – 8:08**] Christ would return before slavery was abolished

**Source citation, Early Writings, page 35**

“I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. . . . On it sat the Son of man.” - [Early Writings, page 35](#)

**Narrator then states [Time Index: 8:00 – 8:08]**

“Slavery was not abolished for another 6 years after these statements, and the Lord hasn't returned yet. [(Off screen narration) **Whad'ya know ...**] Another failed prediction.”

This **6<sup>th</sup> point** by the Narrator in this video, actually contradicts their other video in **point #9** wherein they had claimed that sister White stated that a “slave” could not be saved (she in fact said no such thing, and in this very quote proves otherwise then their false claim against her). For that see [15 so called Bible contradictions from Ellen G White – Refuted & Debunked](#)

**They debunked themselves, and shot themselves in the foot. Simply amazing.**

First of all, the context of Early Writings, page 35 is not the context of the localized Civil War in the united States at all. Sister White is not speaking about, in context, slavery of the Civil War of the united States but of a global phenomena. The context is the global (“the land”, “should rest”, see page 35) final events (see also [Early Writings, page 33](#)) and the slaves of the last days:

“... **the sword, famine, pestilence, and great confusion in the land**. The wicked thought that we had brought **the judgments** upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

**In the time of trouble** we all fled from the cities and villages, but were pursued

by the wicked, who entered the houses of the saints with a sword. **They raised the sword to kill us**, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. **The sun came up, and the moon stood still. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other.** But there was one clear place of settled glory, whence came the voice of God like many waters, which shook the heavens and the earth. The sky opened and shut and was in commotion. **The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land.** And as **God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth.** The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, "Glory! Alleluia!" Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, **there was a mighty shout of victory over the beast and over his image.** [page 34-35]

**Then commenced the jubilee**, when the land should rest. **I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God.** Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. At first we did not see Jesus on the cloud, but as it drew near the earth we could behold His lovely person. This cloud, when it first appeared, was the sign of the Son of man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot. It looked all over glorious as it rolled upward. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upward, the wheels cried, "Holy," and the wings, as they moved, cried, "Holy," and the retinue of holy angels around the cloud cried, "Holy, holy, holy, Lord God Almighty!" And the saints in the cloud cried, "Glory! Alleluia!" And the chariot rolled upward to the Holy City. Jesus threw open the gates of the golden city and led us in. Here we were made welcome, for we had kept the "commandments of God," and had a "right



to the tree of life.” ...” - [Early Writings, pages 34-35](#)

Secondly, the narrator is quite mistaken. Slavery still exists in the world, even in the united States (under various guises). For just consider the massive slave trade, of both adults and children, that goes on in Islamic countries, or Africa, or China, and in the sex slave trade in each of those and in America. It is written in scripture that even Babylon the Great and the merchants of the earth, unto the last events, buy and sell, even at this very day, in the “**slaves**” (bodies) and “**souls of men**” (and if no one believes me, I know of an entire book demonstrating it but that title is not for everyone, if required ask me):

Revelation 18:10 Standing afar off for the fear of her torment, saying, Alas, alas, **that great city Babylon, that mighty city!** for **in one hour is thy judgment come.**

Revelation 18:11 And the merchants of the earth shall weep and mourn over her; for **no man buyeth their merchandise any more:**

Revelation 18:12 **The merchandise of** gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

Revelation 18:13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and **slaves, and souls of men.**

The narrator is woefully ignorant (without knowledge) of scripture and of prophecy therein.

#6 is debunked, even by themselves.

#7

[**Time Index: 8:09 – 9:34**] She saw Enoch on Jupiter or Saturn

**Source citation, Early Writings, pages 39-40 (Ellen G White); A word to the “Little Flock”, page 22 (James White)**

“The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there **[page 39-40]** warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely ... I asked one of them why they were so much more lovely than those on the earth ... Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated.” - [Early Writings, pages 39-40](#)

**Narrator then states [Time Index: 8:54 – 9:00]**

**(Off screen narration)** “Don't believe this? Ellen's husband, James White, verified her vision, when he wrote:”

“At our conference in Topsham, Maine, last Nov., Ellen had a vision of the handy works of God. She was guided to the planets Jupiter, Saturn, and I think one more. After she came out of vision, she could give a clear description of their Moons, etc. It is well known, that she knew nothing of astronomy, and could not answer one question in relation to the planets, before she had this vision.” - [A word to the “Little Flock”, page 22](#) (James White)

**Narrator then states [Time Index: 9:22 – 9:34]**

**(On screen narration)** “To this day, highly detailed satellite pictures of Jupiter and Saturn have not revealed any lifeforms of any size.” **(Off screen narration)** “So I have no idea what the heck Ellen White was talkin' about.”

Of course the narrator has “no idea what the heck Ellen White was talkin' about” because they never took the time to actually study the matter out, in Scripture itself, or the Spirit of Prophecy.

First of all, one may do a word search in E. G. White Estate website or CD-ROM, just in the book **Early Writings**, for the words “**Jupiter**” and/or “**Saturn**” and not a single result will show, which shows that the narrator of the video didn't bother, again, to read the context or source material, at all.

Secondly, the context of the Early Writings, page 39-40 statements are not in regards the local solar system, but to some place far beyond it, close to the

Heavenly “**Holy City**” of God, where it was “**bright and glorious**”, which place describes neither “**Jupiter**” or “**Saturn**” (both being nowhere close to God's throne at the center of the universe, and also being quite some distance locally from the solar system star, Sol (sun), and being themselves gas giants covered in thick haze, and in the local reaches of the darkness of sin of earth) and the other place whereupon Enoch was, was a world with “**seven moons**”.

Neither “**Saturn**”, nor “**Jupiter**” have “**seven moons**”, for “**Saturn**” has anywhere from 53 (named) to 62 (possible) moons (some smaller orbiting objects which may or may not count) and “**Jupiter**” has currently about 63 to 67 moons (again, depending on how one counts) and in the past astronomers knew of at least 16 before modern technological advances.

### **Here is the context of Early Writing, pages 39-40:**

“... I have seen the tender love that God has for His people, and it is very great. I saw angels over the saints with their wings spread about them. Each saint had an attending angel. If the saints wept through discouragement, or were in danger, the angels that ever attended them would fly quickly **upward** to carry the tidings, and the angels **in the city** would cease to sing. Then Jesus would commission another angel to **descend** to encourage, watch over, and try to keep them from going out of the narrow path; but if they did not take heed to the watchful care of these angels, and would not be comforted by them, but continued to go astray, the angels would look sad and weep. They would bear the tidings **upward**, and all the angels in the city would weep, and then with a loud voice say, “Amen.” But if the saints fixed their eyes upon the prize before them and glorified God by praising Him, then the angels would bear the glad tidings to **the city**, and the angels **in the city** would touch their golden harps and sing with a loud voice, “Alleluia!” and **the heavenly arches** would ring with their lovely songs.

There is perfect order and harmony **in the Holy City**. All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels **at the gates of the city as they pass in and out. Heaven is a good place.** I long to be there and behold my lovely Jesus, who gave His life for me, and be changed into His glorious image. Oh, for language to express the glory of the bright world to come! I thirst for the living streams that make glad **the city of our God**.

**The Lord has given me a view of other worlds.** Wings were given me, and an angel attended me **from the city to a place that was bright and glorious.** The grass of the place was living green, and the birds there [page 39-40] warbled a sweet song. The inhabitants of the place were of all sizes; they were noble, majestic, and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, “We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.” Then I saw two trees, one looked much like the tree of life **in the city.** The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, “None in this place have tasted of the forbidden tree; but if they should eat, they would fall.” **Then I was taken to a world which had seven moons.** There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written “Victory.” Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written “Purity,” and around the wreath were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written “Holiness.” Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, “It is not; the city is my home, and I have come to visit this place.” He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said, “You must go back, and if you are faithful, you, with the 144,000, shall have the privilege of **visiting all the worlds and viewing the handiwork of God.**” ...” - [Early Writings, pages 39-40](#)

Notice the last statement, “... **visiting all the worlds and viewing the handiwork of God.**”, which statement includes far more worlds or planets, including the one Enoch was seen on, than in this local solar system.

Thirdly, Early Writings was published in 1882, and she was speaking therein of visions (differing places) given to her in **December 16, AD 1848** and another set of visions in **January 5, AD 1849** and **March 24, AD 1849**.

“... **December 16, 1848, the Lord gave me a view of** the shaking of the powers

of the heavens. I saw that when the Lord said “heaven” (in giving the signs recorded by Matthew, Mark and Luke) he meant heaven, and when he said “earth” he meant earth. The powers of heaven are the Sun, Moon, and Stars: they rule in the heavens. The powers of earth are those who bear rule on the earth.— The powers of heaven will be shaken at the voice of God. Then the Sun, Moon and Stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back, then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space. **I saw** that the powers of earth are now being shaken, and that events come in order. War, and rumors of war,—sword, famine and pestilence, are first to shake the powers of earth, then the voice of God will shake the Sun, Moon and Stars, and this earth also. **I saw** that the shaking of the powers in Europe is not (as some teach) the shaking of the powers of heaven, but it is the shaking of the angry nations.

**I have seen** the tender love that God has for his people, and it is very great. **I saw** an angel over every saint, with their wings spread about them: and if the saints wept through discouragement, or were in danger, the angel that ever attended them would fly quickly upward to carry the tidings, and the angels in the city would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over and try to keep them from going out of the narrow path: but, if they did not take heed to the watchful care of these angels, and would not be comforted by them, and continued to go astray, the angels would look sad and weep. Then they would bear the tidings upward, and all the angels in the city would weep, and then with a loud voice say, Amen. But if the saints fixed their eyes on the prize before them, and glorified God by praising him, then the angels would bear the glad tidings to the city, and the angels in the city would touch their golden harps and sing with a loud voice—Alleluia! and the heavenly arches would ring with their lovely songs. I will here state, that there is perfect order and harmony in the holy city.

All the angels that are commissioned to visit the earth hold a golden card, which they present to the angels at the gates of the city as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave his life for me, and be changed into his glorious image. Oh! for language to express the glory of the bright world to come. I thirst for the living streams that make glad

the city of our God.

**The Lord has given me a view of other worlds.** Wings were given me, and an angel attended me from the city to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes, they were noble, majestic and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was—“we have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth.” Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me—“none in this place have tasted of the forbidden tree; but if they should eat they would fall.” **Then I was taken to a world which had seven moons. There I saw good old Enoch,** who had been translated. On his right arm he bore a glorious palm, and on each leaf was written Victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each was written Purity; and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters, and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written Holiness. Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said, “It is not; but the city is my home, and I have come to visit this place.” He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said—“you must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God.” ...” - [To those who are receive the sealing of the living God, January 31, 1849](#)

**This was repeated in the Present Truth, August 1, AD 1849 issue.**

“... The Lord has shown me that it is my duty to relate to you, what he has revealed to me relating to the present truth, our present tried, scattered and tempted state, and our duty in view of the coming judgments of God.

**Sabbath, March 24th, 1849,** we had a sweet, and very interesting meeting with

the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and **I was taken off in the Spirit to the City of the living God.** There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844. Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second vail, where he now stands by the Ark; and where the faith of Israel now reaches.

I saw that Jesus had shut the door in the Holy Place, and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it (See [Revelation 3:7, 8.](#)): and that since Jesus has opened the door in the Most Holy Place, which contains the Ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy Place was finished; and he had passed within the second vail; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light, and the test on the Sabbath, which we now have, since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about it being a test for us now.

I saw that the enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut; and to close the door of the Most Holy Place, which he opened in 1844, where the Ark is containing the two tables of stone, on which are written the ten commandments, by the finger of Jehovah.

Satan is now using every device in this sealing time, to keep the minds of God's people from the present, sealing truth; and to cause them to waver. I saw a covering that God was drawing over his people, to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God.



Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth. I saw that the mysterious knocking in N.Y. and other places, was the power of Satan; and that such things would be more and more common, clothed in a religious garb, to lull the deceived to more security; and to draw the minds of God's people, if possible, to those things and cause them to doubt the teachings, and power of the Holy Ghost.

I saw that Satan was working through agents, in a number of ways. He was at work through ministers, who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching, or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching praying or in conversation used Mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, and the covering drawn over God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also.

I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past.

**At the commencement of the Holy Sabbath, (January 5,)** we engaged in prayer with Bro. Belden's family at Rocky Hill, Ct., and **the Holy Ghost fell upon us. I was taken off in vision to the Most Holy Place, where I saw** Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then **I saw** that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction: and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place—laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer; but pour out his wrath on those who have rejected his truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the Sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the Voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "these are they who have once kept the Sabbath and have given it up." I heard them cry with a loud

voice—“we have believed in thy coming, and taught it with energy.” And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting. Then my attending angel directed me to the City again, where I saw four angels winging their way to the gate of the City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

**Sabbath afternoon one of our number was sick**, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, **the Spirit fell upon me, and I was taken off in vision**. I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with Priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried—“**My Blood, Father, My Blood, My Blood, My Blood**”. Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice—“**Hold! Hold! Hold! Hold!** until the servants of God are sealed in their foreheads.” I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them.—Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.

**I have seen** the tender love that God has for his people, and that it is very great. **I saw** an angel over every saint, with their wings spread about them: and if the saints wept through discouragement, or were in danger, the angel that ever

attended them would fly quickly upward to carry the tidings, and the angels in the City would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over and try to keep them from going out of the narrow path: but, if they did not take heed to the watchful care of these angels, and would not be comforted by them, and continued to go astray, the angels would look sad and weep. Then they would bear the tidings upward, and all the angels in the City would weep, and then with a loud voice say, Amen. But if the saints fixed their eyes on the prize before them, and glorified God by praising him, then the angels would bear the glad tidings to the City, and the angels in the city would touch their golden harps and sing with a loud voice—Alleluia! and the heavenly arches would ring with lovely songs. I will here state, that there is perfect order and harmony in the holy City.

All the angels that are commissioned to visit the earth, hold a golden card which they present to the angels at the gates of the City, as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave his life for me, and be changed into his glorious image. Oh! for language to express the glory of the bright world to come. I thirst for the living streams that make glad the City of our God.

**The Lord has given me a view of other worlds.** Wings were given me, and an angel attended me from the City to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes, they were noble, majestic and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was—“we have lived in strict obedience to the commandments of God and have not fallen by disobedience, like those on the earth. There I saw two trees, one looked much like the tree of life in the City. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me—“none in this place have tasted of the forbidden tree; but if they should eat they would fall.” Then I was taken to a world which had seven moons. Then I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written Victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written Purity; and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters, and magnified them. On the back part of his head was

a bow that confined the wreath, and upon the bow was written Holiness. Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said “it is not; but the City is my home, and I have come to visit this place.” He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said—“you must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God.”

**December 16, 1848, the Lord gave me a view of** the shaking of the powers of the heavens. I saw that when the Lord said “heaven” (in giving the signs recorded by Matthew, Mark and Luke,) he meant heaven, and when he said “earth” he meant earth. The powers of heaven, are the Sun, Moon and Stars: they rule in the heavens. The powers of earth are those who bear rule on the earth. The powers of heaven will be shaken at the voice of God. Then the Sun, Moon, and Stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back, then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War, and rumors of war,—sword, famine and pestilence, are first to shake the powers of earth, then the voice of God will shake the Sun, Moon and Stars, and this earth also. I saw that the shaking of the powers in Europe is not (as some teach) the shaking of the powers of heaven, but it is the shaking of the angry nations.

E. G. White ...” - [The Present Truth, August 1, 1849](#)

**Compare to The Present Truth, August 1, 1849, to Early Writings, page 36, 37, where it was stated:**

“... **At the commencement of the holy Sabbath, January 5, 1849**, we engaged in prayer with Brother Belden's family at Rocky Hill, ...” - [Early Writings, page 36](#)

“... **Sabbath afternoon one of our number was sick** ...” - [Early Writings, page 37](#)

James White wrote 'A word to the "Little Flock"' in May, AD 1847 (**FOREWARD: "... While this pamphlet, issued in May, 1847 ..."** - [\(1847 JW, WLF 1.2\)](#)), and in it gave details about a vision given to sister White in AD 1846 ("last Nov[ember]", the previous year) for brother Joseph "Bates", specifically, who had been doubting the visions (which began in December, AD 1844).

"... However true this extract may be in relation to reveries, it is *not* true in regard to the visions: for the author *does not* "obtain the sentiments" of her visions "from previous teaching or study." When she received **her first vision, Dec. 1844**, she and all the band in Portland, Maine, (where her parents then resided) had given up the midnight-cry, and shut door, as being in the past. It was then that the Lord shew her in vision, the error into which she and the band in Portland had fallen. She then related her vision to the band, and about sixty confessed their error, and acknowledged their 7th month experience to be the work of God.

It is well known that many were expecting the Lord to come at the **7th month, 1845**. That Christ would then come we firmly believed. A few days before the time passed, I was at Fairhaven, and Dartmouth Mass., with a message on this point of time. At this time, **Ellen was with the band at Carver, Mass., where she saw in vision**, that we should be disappointed, and that the saints must pass through the "time of Jacob's trouble," which was future. Her view of Jacob's trouble was entirely new to us, as well as herself. **At our conference in Topsham, Maine, last Nov., Ellen had a vision of the handy works of God. She was guided to the planets Jupiter, Saturn, and I think one more.** After she came out of vision, she could give a clear description of their Moons, etc. It is well known, that she knew nothing of astronomy, and could not answer one question in relation to the planets, before she had this vision. ..." - [A word to the "Little Flock", page 22](#)

**The visions of AD 1848 and AD 1849 were not the same ones given in AD 1844 and AD 1846. They are referring to differing events in differing places for differing persons, which is why Early Writings makes no mention of "Saturn" or "Jupiter" in all of its pages.**

As for the scriptural account of Enoch being on another world than this one

(earth), it is written:

Genesis 5:21 And Enoch lived sixty and five years, and begat Methuselah:

Genesis 5:22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

Genesis 5:23 And all the days of Enoch were three hundred sixty and five years:

Genesis 5:24 And **Enoch walked with God: and he *was* not; for God took him.**

Hebrews 11:5 **By faith Enoch was translated that he should not see death; and was not found, because God had translated him:** for before his translation he had this testimony, that he pleased God.

Enoch was “**translated**” to a place in the Heavens, to one of the many “**worlds**” (Hebrews 1:2, 11:3), being taken by God, back with Himself to such an “**place**” (John 14:1-4) prepared for him.

On those unfallen “**worlds**” are many unfallen intelligent beings:

The unfallen “**worlds**”, and the unfallen beings therein which “**went not astray**”, being “**just persons, which need no repentance**”:

Hebrews 1:2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made **the worlds**;

Hebrews 11:3 Through faith we understand that **the worlds** were framed by the word of God, so that things which are seen were not made of things which do appear.

**Side note**, those of man-kind, which are in Christ Jesus, are the 'aliens' to the wicked, for we are the very strangers and pilgrims [Satan has counterfeited and reversed this] in the universe. In reverse, the unfallen worlds are the natural, and sinners are the unnatural, thus are alienated from God:



Hebrews 11:13 These all died **in faith**, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that **they were strangers and pilgrims on the earth.**

We are that one lost world, whom the Son of God, 'Jesus', left the **'99'** for in Heaven to come and save us, that he might come from that **“far country”** and deliver us, and **“return home”** with us, that we may once again have a **“place”** among those **“many mansions”**:

Matthew 18:11 For the Son of man is come to save that which was lost.

Matthew 18:12 How think ye? if a man have **an hundred sheep**, and **one of them be gone astray**, doth he not **leave the ninety and nine**, and goeth into the mountains, and seeketh that which is gone astray?

Matthew 18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that [sheep], than of **the ninety and nine which went not astray.**

Luke 15:4 What man of you, having **an hundred sheep**, if he **lose one of them**, doth not **leave the ninety and nine** in the wilderness, and **go after that which is lost**, until he find it?

Luke 15:5 And when he hath found [it], he layeth [it] on his shoulders, rejoicing.

Luke 15:6 And when **he cometh home**, **he calleth together [his] friends and neighbours**, saying unto them, Rejoice **with me**; for **I have found my sheep which was lost.**

Luke 15:7 I say unto you, that likewise **joy shall be in heaven** over one sinner that repenteth, more than over **ninety and nine just persons, which need no repentance.**

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

John 14:2 **In my Father's house** are **many mansions**: if [it were] not [so], I would have told you. I go to prepare **a place** for you.

John 14:3 And if I go and prepare **a place** for you, I will come again, and receive you unto myself; that **where I am, [there] ye may be also.**

John 14:4 And whither I go ye know, and the way ye know.

Those in that “**far country**”, even the “**end of heaven**”:

Isaiah 13:5 They come from **a far country**, from **the end of heaven**, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

Matthew 21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and **went into a far country**:

Matthew 25:14 For [the kingdom of heaven is] as **a man travelling into a far country**, [who] called his own servants, and delivered unto them his goods.

Mark 12:1 And he began to speak unto them by parables. A [certain] man planted a vineyard, and set an hedge about [it], and digged [a place for] the winefat, and built a tower, and let it out to husbandmen, and **went into a far country**.

Luke 19:12 He said therefore, A certain nobleman **went into a far country to receive for himself a kingdom, and to return.**

Luke 20:9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and **went into a far country for a long time.**

The “**so great a cloud of witnesses**” who watch, with great interest, the

Great Controversy, from above, and have given “**good report**” [Hebrews 11:2,39] of the elders gone before, and who have “**obtained witness**” [Hebrews 11:4] from those unfallen beings above. Consider well the words of Paul, when he uses the words “**also**” and “**we**” in connection with those elders gone previously, even all the way back to Abel:

Hebrews 12:1 Wherefore seeing **we also are compassed about with so great a cloud of witnesses**, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

For more on the unfallen worlds and the beings therein, from the Bible, see [Study Notes – Michael the Archangel \[03\] – the word “angel” as defined and used \(PDF\)](#)

#7 is debunked with just a little reading and comparing words, times and events.